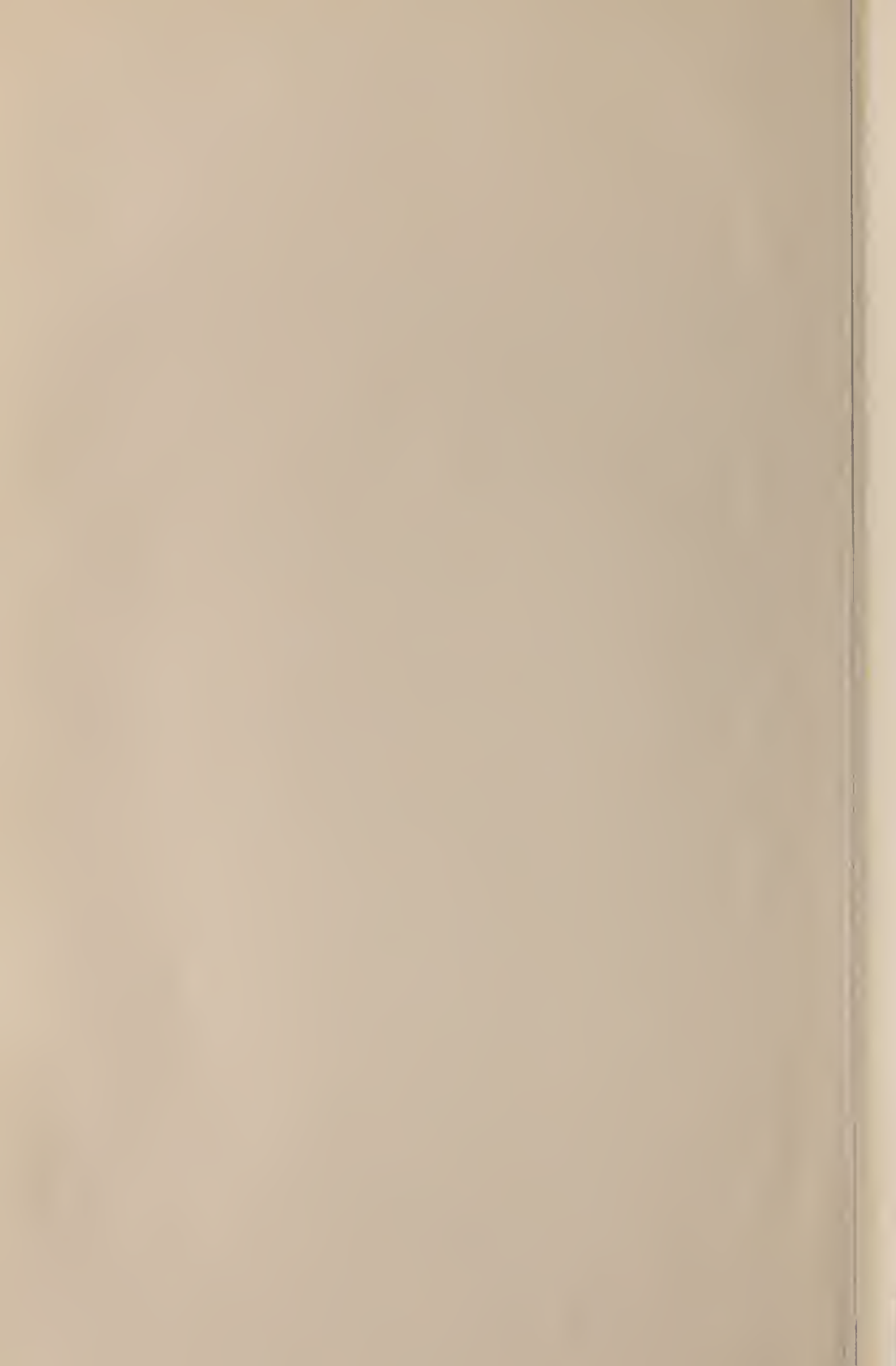


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SOME KOREAN SCHOOL CHILDREN—READY TO BE TRAINED FOR GOD OR THE DEVIL

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XL

September, 1917

NUMBER
NINE

SIGNS OF THE TIMES



CHANGES IN THE RUSSIAN CHURCH

THE Commission headed by Hon. Elihu Root has returned to America with encouraging reports on the outlook for permanent progress and reform in Russia. Mr. Charles R. Crane, another member of the Commission, who is an authority on Slavic affairs, reports remarkable changes in the Russian Church as the result of the revolution. He says that since the Church has been separated from the State and is managing its own affairs, it is making more rapid progress toward adjusting itself to new conditions than the State. More changes were made in the Church during the month of May than in two centuries previous. The process has been one of democratization; every priest has had to have his position confirmed by a vote from the people of his parish. Twelve Bishops have been dismissed, including the bishop of Petrograd, and new bishops have been installed only after election by congregations.

The property of the churches has been transferred from the State and is to be administered by the congregations, the clergy and bishops occupying themselves solely with religious affairs. Two very significant assemblies of the Church have taken place at Moscow: One is that of "Old Believers," who include some 15,000,000 people representing the oldest and most uncompromising division of the Russian people. The other is that of the Orthodox Church, the former State Church, and is the first of the kind to meet in some 250 years. They are the most representative gatherings possible to have in Russia, and the delegates come from every corner of the empire, two priests and two laymen being elected to represent every 100 churches, the whole body numbering 1,268 delegates. The Russians are exceedingly religious, and may be expected to become more Christian as they are free from ecclesiasticism.

The changes in Russia are more than external. Every one there is now free to listen to the Gospel Message and to change their allegiance from the State Church to an evangelical body. The Premier and Minister of War, Mr. Kerensky, has issued a decree that literature may be sent, without restriction, into the trenches of the soldiers.

In order to enter the open door, American Christians should unite to send our Bibles and Christian literature, to establish evangelical schools, and to train evangelists. This work is being inaugurated by the newly established Russian Evangelistic and Educational Society, of which Dr. Cortland Myers of Boston is president. Pastor William Fetler, the Director for Russia, has succeeded in clearing from debt the two mission buildings in Riga and Petrograd and is planning an enlarged work for other cities.

Will the Christian Church of America immediately accept the opportunity which the new condition of affairs in Russia offers? It is possible for the Protestant Church to send a non-denominational or United Christian mission into that country. Russia has a new vision in governmental freedom. She must have a new vision of the Christ and his sovereignty. A strong body of Christian young men and women, sound in the faith and wise in method, should be sent to preach Christ in Russia in the name of no denomination but in the name of the Head of All Protestant Churches of America.

SUCCESSFUL KOREAN EVANGELISM

CHOSSEN is still proving itself a land peculiarly open to the Gospel. In no country in all the world has Christianity, in its fundamental purity and simplicity, made such wonderful strides as in Korea. The calm and peaceful disposition with which Koreans face a warring world, and the peace-loving temperament of that Oriental people has made them peculiarly susceptible to the ministry of the Gospel.

The Arthur T. Pierson Memorial Bible School, in Seoul, opened its new building on May 20th, and is now planning a dormitory at a cost of about \$5,000. A new man is going out to the field to direct the evangelistic training and work of the students.

During the recent evangelistic campaign in the city of Pyeng Yang some novel methods were employed. Nearly every one of these thousand Christian homes and shops among the ten thousand houses of Pyeng Yang, displayed a paper lantern at night with invitations to "believe in Jesus," written upon it, so that the "Jesus doctrine" for the time being was thrust into even more prominent notice than the cigarette advertising which usually holds the field in that city. Huge parades of Christian men and boys with bands and banners, songs and shouted invitations "Yei-su mit-oo-si-o" (believe in Jesus) marched through the city on two separate days. At night scores of willing workers brought to

church those who during the day had promised to attend the meetings, and by the close of the week two thousand people had signified their desire to become Christians. These new inquirers are immediately enrolled in Bible classes.

SPIRITUAL UNREST IN JAPAN

THE Japanese are religious though they are far from being Christian. Materialism is much in vogue, but it is true that perhaps no modern nation has produced more native religions or religious sects than Japan. Dr. Anezaki of the Imperial University says there are some eight or ten new fanatical, superstitious movements just now budding out which have not yet been noticed by the press. There is a deep and growing unrest and religious thirst among the Japanese. Buddhists are making frantic efforts to hold their own, and their latest compliment to Christianity is their "United Evangelistic Campaign," apparently similar to that the Christians have been carrying on for three years.

A Baptist missionary writes that he recently attended a prayer meeting where there were about 1,000 Japanese Christians, who had met for thanksgiving after the great evangelistic effort which has just closed. Intellectualism and complacency seem to be giving place among Christians in Japan to a real humility and thirst for the deeper things of God.

A NATIONAL CHINESE CAMPAIGN

A SPECIAL nation wide campaign has been started in China in connection with the visit of Dr. Sherwood Eddy. During the week from January 28th to February 4th an attempt was made to mobilize the spiritual forces of the Chinese Christian Church into a united evangelistic forward movement. The reports received are enthusiastic concerning the work done and the results achieved; but from many centres no reports as to the results have been received. The campaign was not primarily for the leaders of the churches but for the ordinary membership through the personal visits of executive secretaries. Honan and Manchuria succeeded in covering the whole ground through the use of evangelistic secretaries released for this work.

The enlistment of intercessors, who were gathered into groups and provided with prayer topics, was one feature of this movement. The emphasis on this vital form of preparation was not on prayer meetings as such, but upon the individuals who undertook this intercessory service, and were united into groups for prayer.

A unique feature of the campaign was the use of lists of possible activities for Christian workers. Some services, such as tract distribution, or leading a friend to church, required very meagre powers indeed, but others, such as conducting an enquirers' Bible class, or different forms of social service could only be undertaken by the highly trained. Each in-

dividual Christian was made to face the possibility of doing something however humble, and by his or her signature express consent. In one Peking church three bands were formed called Faith, Hope, and Charity. Each band had a leader, and starting from a nucleus was responsible for filling up the ranks as fully as possible.

Another form of preparation worthy of note was the use of surveys of the field. This took the form of charts, indicating the provincial task to be accomplished, and the forces to accomplish it, or perhaps the analyses of a neighbourhood round a church or chapel or outstation.

(1) Non-Christian relatives in the homes of Christians.

(2) Non-Christian parents of school children.

(3) Friends and other relatives of Christians.

(4) Hospital patients already touched by the Gospel. Little groups of two or three Christians, men and women, arranged to visit these, having first prepared for their task by intercession for the individuals to be visited. In Manchura alone over 6,000 Christian men and women did voluntary service during the evangelistic week. Of the Peking churches, which reported, twenty-nine per cent. of the membership took part.

The most effective method used was not the holding of large meetings, nor open air preaching, but the definite attempt to win individuals already in touch with Christian influences. Two stations reported that for each worker there were three enquirers in one station and four in another. Generally the Christians gathered for prayer and for training for the day. They then divided into bands, for street preaching, visitation, presentation of invitation tickets for evening meetings. Villages were visited, banners and drums, cymbals and bells, trumpets and concertinas were all called into service. Singing was the common method of drawing an audience. Sometimes parties went out in carts, boats or on foot and large numbers of villages were visited.

The day's work usually culminated in public meetings, held in the evenings. This was specially true of the cities. Meetings for women were held usually at different hours, and some successful children's meetings were reported.

A wide use was made of Christian literature. In Peking alone 98,710 leaflets and books were distributed or sold. The Milton Stewart free distribution tracts and posters were almost universally used. In Soochow three distributions of 50,000 tracts were made, one preparatory to the "week," another during its course and a third afterwards.

The results in the provinces or districts where the preparations were adequate were most encouraging. "The best thing I have seen in thirty-seven years," wrote one. "We face a tremendous difficulty . . . now we are simply crowded out of house and home . . .," writes another. Such districts report the return of lapsed members and the awakening of the Church to a sense of her latent powers. Leaders were

developed and Bible study classes and prayer groups were formed for Christians and enquirers. Individual workers and preaching bands were formed and self-support was stimulated. Committees are being retained, and further plans initiated for the carrying forward on a permanent basis of the individual efforts initiated during the national week.

The immediate results in enquirers gained is usually very misleading, but there is significance in a row of figures like the following: In Peking 543 men and 332 women held 524 meetings and reached an audience of 61,000. They distributed 98,710 tracts and other forms of literature. They registered 2,104 learners, of whom 336 are definitely admitted as catechumens. In Manchuria 6,000 workers took part, 1,000 villages were reached. Three thousand learners were registered. If the plan had been as thoroughly grasped and carried out through all the provinces of China how many tens of thousands would have been touched?

If in 1918 the whole Chinese Church can demonstrate the utility of this combined and simultaneous national effort, may it not be that the churches and nations of the West may follow suit. What would it mean for the advance of the Kingdom of God if even a fair percentage of Christians of Europe and America united in a simultaneous social and evangelistic campaign?

THE NEGROES' MIGRATION NORTHWARD

THOUSANDS of Negroes from the Southern States have migrated northward during the past year. This movement is due in part to social, educational, and in part to economic, conditions. It has created a disturbance in both parts of the country—in depriving the South of labor and introducing into the North a cause of unrest in labor circles and an unassimilated social element.

This movement should be considered seriously by both the Southern and Northern citizens. The South may well perfect its program for the education, social emancipation, economic elevation, and the evangelization of the Negroes. They have been a problem in Southern States, but without them the South would face serious economic difficulties.

Percy H. Stone, a Negro graduate of Hampton Institute, has this to say on the subject:

“A little over two years ago a crisis began to develop in the South. The European war, drawing on America's resources to keep its armies at the front, demoralized our economic situation. Food prices jumped to almost unheard-of figures, the cotton crop became almost unsalable, and all necessary commodities advanced in price far beyond the ordinary. In fact, everything went up except the price of labor; and, as the demand on this country's resources became greater, it became harder and harder for us to keep our balance.

"While this problem was arising in the South there was still another part of it developing in the North. At the outbreak of the present world war the call of country, fatherland, and munition factory stripped the Northern and Central Western industries of their labor units; at the same time came an increased demand for manufactured products. This disastrous condition caused the manufacturer of the North and West to turn, as a last resort, to the only available labor in America. General calls for help have been circulated over various sections of the South at different times, and some of us, smarting under the pinch of difficult living, crop failure, harsh treatment, and, in some cases, indebtedness, have already responded to the number of five hundred thousand. . . .

"And to all of us must come new opportunities and new responsibilities. We who are working hard preparing ourselves for leadership among our people will find that this opening of new fields of labor will possibly foster a spirit of unrest and a tendency on the part of some to drift about in search of things indefinite."

If the exodus northward is to continue, the Northern States must prepare to house these Negroes, to educate them, to give them a means of livelihood, and to church them.

CHRISTIAN UNION IN THE ISLANDS

A STEP has been taken toward the unification of mission work in the South Seas. The American Board of Commissioners for Foreign Missions have long been negotiating with the London Missionary Society in order to secure that the whole of the Gilbert Group should be under the control of the latter society. The Group is under British government, and for sixteen years the London Missionary Society carried on vigorous work in the Southern Islands, where a strong Church is growing up, and many able native pastors have been and are being trained. The American Board has offered to pay \$27,000, and with this sum, together with the contributions of the islanders, all expenses of the staffing of the Northern Islands can be met for ten years. The proposal to accept the subsidy of the American Board, and the charge of the islands, was carried at a recent meeting of the London Missionary Society Board.

In the Philippine Islands also Church union draws nearer. In El-linwood Seminary at Manila, of which Rev. George W. Wright is president, students from Methodist, Presbyterian, Christian Mission, United Brethren and Christian and Missionary Alliance denominations are all studying with the one view of going out to preach the Gospel of Jesus Christ. The past year the Christian Mission entered the life of the seminary by placing a man upon the faculty and enrolling ten students, and the Christian and Missionary Alliance sent two young men, who entered as "work" students—students working for their tuition and board. One of them is a Moro.



EDITORIAL COMMENT



PUBLICITY AND CENSORSHIP

A GENERAL and fierce protest has been made by the secular press against a strict governmental censorship of war news and criticism. There is good reason for a wise restriction in the publication of news that may unnecessarily discourage patriots or may give to the enemy military secrets. There is, however, in a democracy, great value in a frank publication of facts and in free expression of opinion and criticism. In this way the interest of the people is maintained and their co-operation is secured.

There is another censorship about which not much is heard and which may suppress facts that should be known. This is the censorship of facts about the moral conditions in the army and navy and about overlapping and extravagance in religious work. There is much excellent statesmanship in these enterprises, and there are at times facts that should not be indiscriminately published. In other cases censorship is based on a short-sighted policy—an effort to allay or avoid criticism or an idea that it will decrease the spirit of loyalty to the Cause of Christ.

Recently some British speakers in America have obviously sought to give rosy views of camp and trench life and morals in order to encourage enlistment in America. Statements have been made in regard to conditions in and around camps in America that call for loud protest and energetic action. Some of the agencies engaged in this work refuse to give publicity to the facts in their possession lest the knowledge lead to exaggeration and cast discredit on our soldiers.

Christian men and women are interested in missions in proportion to their knowledge of facts—both the unpleasant and the encouraging. We must know evil conditions that should be remedied in order that we may be aroused to further study and to action. We must know the resources for good and the possibilities for cure in order to encourage sacrificial effort.

Some statements were recently published in the *REVIEW* concerning the immoral conditions around camps of soldiers. The truth of some of these statements has been called in question, and the wisdom of such publicity has been doubted. We rejoice whenever such damaging statements can be disproved and gladly correct them; but if they are true, they should be made known in order that the public may be aroused to seek an adequate remedy.

Not long ago a young Christian volunteer in an aviation camp remarked that the vile conversation at mess table and even on the parade grounds made the place a moral pest house. These young men are sup-

posed to be recruited from colleges. A young marine remarked that it was a wonder that he could talk in language fit for ladies and gentlemen after he had heard the language of the recruiting camps. A Christian gentleman in a "home guard" camp requested a speaker to urge purity of speech among the men of a "gentleman's" company. "Out of the abundance of the heart the mouth speaketh." "As a man thinketh in his heart so is he." "That which cometh out of a man defileth a man." The conversation among men reveals their thoughts and characters and is an index to their deeds. If these things are true, as testified by many witnesses, it is no wonder that young soldiers say: "You can't expect us to *be good* in war time."

All honor to the brave men who voluntarily give up their comforts and risk their lives for their country. Many of them are men of the highest Christian character. It is nevertheless true that some officers are lax in their moral discipline and that there is too generally a tendency to excuse profanity, lewd talk, and immoral conduct among soldiers and sailors. The greatest fight is after all the fight for character and for an upright life. He who fails in that fails in the thing that is most worth while.

The United States government has established a five-mile zone around training camps, and many agencies are enlisted in the work to help men in this moral battle. Every church and every Christian may well enlist in this service—on the one hand to root out the evil that surrounds so many camps, and on the other to implant the highest Christian ideals through literature, moral and religious services, and personal work.

It is encouraging to know that many officers are taking their moral responsibilities seriously, and by example and discipline are helping their men to maintain high standards. The reports concerning many of the militia men who returned from the Mexican border show that their experience developed in them better physique, finer characters, more unselfish instincts, and better habits. Such a thing is possible. In place of being a menace, the camps may become moral training schools for the development of the finest qualities of manhood.

MISSIONS WORKING ON SCHEDULE

ONE of the evidences of progress and modern methods in missionary work is the adoption of definite programs or schedules to mark the desired goal at home and abroad. Nations have their programs in foreign policy, in education and in military preparation, and many branches of the Church are now adopting programs that indicate their efforts to reach a desired goal in service to God and man. The ideal program is that which is clearly dictated by the Holy Spirit and therefore in harmony with the program of God.

Practically every denominational and interdenominational missionary organization has adopted a program—sometimes it is only financial, and sometimes it includes an elaborate scheme for the development of the home church, for education, for occupation of new territory, and for the establishment of new buildings and engaging in new activities. Such programs have been adopted by the Christian Endeavorers, the World's Sunday-School Association, the Laymen's Movement and the Missionary Education Movement, the Continuation Committees in various lands and by missionary boards and societies.

The latest development along this line is the announcement of definite goals and policies by individual missions on the foreign fields. The Telugu Mission of the American Baptist Foreign Mission Society has, for instance, outlined a policy for the next five years. It is worthy of consideration by other missions. The program shows the following goal to be reached before May, 1921:

1. Every church in the field an evangelistic and social force in its community.
2. A mighty impact of the Church on the nation and on the world.
3. Self-government of churches in proportion to their self-support.
4. At least one new convert annually for every eight members, or from 8,000 to 13,000 new members a year in the Telugu field.
5. An addition of 250 native pastors and preachers in five years. This means 75 new ministerial students immediately.
6. A Christian college for the Telugu Mission and an increase of students in all mission schools.
7. Double the present amount of gifts for benevolences. The Telugu Baptist Christians should give at least Rs. 100,000 a year.

The methods suggested for the attainment of this goal include: Personal Evangelism; Proportionate and Systematic Giving; Adequate Education in Day Schools and Sunday-schools; Deepening of Prayer Life.

It is, of course, possible to make such a program mechanical and to put a limit on God's purpose and power, but who can doubt the value of striving to reach a goal far in advance of present achievements? May God's Spirit guide us in our making of programs.

PUTTING REFORMERS OUT OF BUSINESS

WILL the time ever come when Reformers have so well succeeded in their propaganda that their efforts will no longer be necessary? It seems too good to be true; but a foretaste of it has just come in the information that the British Anti-Opium Society has come to an end because there is no further reason for its existence.

The total prohibition of the growth of the poppy and traffic in opium in China and India is an event which many supposed impossible.

The governments of China and India agreed to a gradual reform so as to bring about the extinction of the traffic, and the former poppy fields in China have been given over to the production of other crops—such as cereals, cotton, rice, and rubber.

The English Anti-Opium Society was formed by indignant Britons when England forced China to sign treaties by which English opium traders were paid for all their losses by reason of China's destruction of opium, and by which, later, the Chinese Government bound itself not to interfere with the introduction of opium into the Empire.

Finally, convinced of the Chinese Government's sincerity and ability to prohibit traffic in native-grown opium, the British Government agreed that the Indo-Chinese opium traffic should also be brought to an end. This is now an accomplished fact.

In the same way the agitation against the saloon, as the home of intoxicating drinks and the hotbed of many evils, has been promoted by the Anti-Saloon League. How soon will these reformers succeed in making their work unnecessary? Porto Rico has recently voted for prohibition by an overwhelming majority, although the Porto Ricans themselves are not heavy drinkers.

There are signs that national prohibition is making rapid progress in America. Here are three noteworthy facts:

1. The Connecticut Manufacturers' Association, representing over 200 of the leading manufacturers of that state, have passed a resolution favoring complete war prohibition by a vote of 176 to 1.

2. The American Medical Association, the most representative body of its kind in the world, in June adopted resolutions declaring alcohol to be neither a food nor a useful stimulant.

3. The National Conference of Charities and Correction set aside its custom of passing no resolution on a controverted subject, and unanimously adopted the resolution in favor of national prohibition.

Will the time ever come when there will be no further need of anti-graft reformers, of anti-white slave societies, and those who denounce and try to uproot similar evils?

UNION AMONG NORWEGIAN LUTHERANS

WE have already mentioned the movement toward union in the American Lutheran Church in connection with the quadricentenary of the birthday of the Reformation under Luther.

While the General Synod, the United Synod and the General Council have taken the first steps toward union, the three great Norwegian Lutheran bodies of North America have actually effected an amalgamation. At St. Paul, Minnesota, in June, a convention was held, at which there were present 2,500 voting delegates, who decided in favor of a united organization which will include about 300,000 communicants.



A BAPTISMAL SERVICE IN THE "INLAND SEA"
One result of the labors of the Missionary Gospel Ship

A Missionary Captain and His Gospel Ship

The Story of Captain Bickel of the Fukuin Maru, Japan

BY REV. C. K. HARRINGTON, D.D., TOKYO, JAPAN

Missionary of the American Baptist Foreign Mission Society

ONE of the most beautiful parts of beautiful Japan is the famous Inland Sea, which lies between the mainland of Japan and the two large islands of Shikoku and Kyushu. Its waters afford a path for ocean steamers, and smaller craft innumerable, between Kobe and Moji, a distance of some hundreds of miles. Upon its bosom lie countless islands and islets, single or in clusters, to the various hues and shapes of which it owes much of its peculiar charm.

These far-strewn isles do not exist merely for the delight of the planet-pilgrim, gazing off upon them from the promenade deck of an ocean liner. They afford home and livelihood to a million and a half of human beings whose existence the average tourist ignores, but whom God remembers, and on whom the Great Shepherd looks with compassion, saying, "These also I must bring."

Twenty odd years ago, when this story begins, this island population was practically untouched by the Gospel. Modern missionary work had been begun in the empire about forty years before, and in the towns of the provinces around the Inland Sea little churches or groups of be-

lievers had come into being; but there was so little communication between its islands and its surrounding shores, and the difficulty of reaching the island villages from any of the missionary centres was so great that the gospel message was still unknown among them. If, in one of a hundred villages, a faint gleam of the True Light had appeared, it was because some islander, returning from a visit to the mainland, had entertained his neighbors with wonderful tales of the outlandish foreigner and his absurd religion.

The islanders were indeed a people dwelling apart, unaffected by the currents of life and thought which the impact of the western world upon Japan had set in motion. They were not, of course, savages, like the Fijians and Hawaiians in their primitive state. A stranger might mistake them for such, coming upon a company of naked copper-hued fishermen drawing their nets to the rhythm of some wild chorus; but, being Japanese, they are civilized, dwelling in frame houses, wearing the product of the loom, and engaged in agriculture, handicraft and trade, as well as in fishing. Public schools were within reach of every hamlet, and every village had its police-office and post-office. But the people were much behind the rest of the empire in intellectual and industrial development. What religion they had was sodden with superstition; and immorality was even more rife, and more leniently regarded, than among the Japanese generally.

Now there was one tourist, a woman, who, looking upon the beauty of the sea and the islands, was concerned, withal, for the people who dwelt upon them. A woman of wealth she was, whose family had done business in great waters, and gotten much gain thereby, and the name of which was known in the shipping circles of the world. This Christian woman, meeting while in Kobe Dr. Thomson, missionary of the American Baptist Foreign Mission Society, made inquiry as to what was being done toward the evangelization of the islanders of the Inland Sea, and learning of their neglected condition promised generous financial aid if work were undertaken on their behalf, and on behalf of the people on other Japanese islands, lying far out on the blue Pacific. Although Mrs. Allan was a Presbyterian, this offer was made available to the Baptist Mission, and the home Board, on considering the matter, decided to close with it if only a man could be found fitted to meet the problems which the island work presented.

About the time of the American civil war there came to the United States a young German, seeking refuge under the Star-Spangled Banner from the hand of the German authorities, having been implicated in a movement for political reform. In America he was converted, secured an education, and married a cultured Christian American lady; and thus equipped returned to the Fatherland as a missionary of the American Baptist Foreign Mission Society to his own people. The name of Dr. Philip Bickel is well known to those who have followed the course

of missionary work in Europe during the past fifty years. For a long period he was the head and front of Baptist missions in Germany, and his influence extended far south to the Balkan mountains, and far east to the steppes of Russia. Around his table mission problems were discussed by men gathered from many lands, and tales were told of danger and hardship endured.

It was in this missionary home, this heart and fountain of widely spreading missionary influence, that Luke Bickel was bred. Such a home is likely to be a nursery of missionaries. The boy Luke, however, had set his heart on the practice of medicine, and his studies were being shaped in that direction when the Hand of Providence intervened.

Some weakness of the eyes compelled him to put away his books and get out upon the open sea, whose wide horizons and salt winds were the medicine he needed. Shipping before the mast he rose rapidly to the position of mate and of captain,



CAPTAIN LUKE W. BICKEL



THE NEW "FUKUIN MARU"

and made many and distant voyages over the Seven Seas. His seafaring life not only gave him an expert knowledge of navigation, but a body inured to hardship and fatigue, and a cosmopolitan spirit, which recognized the human worth of men of every race and condition. Out on the lonely sea, moreover, he became better acquainted with God, and passed through spiritual experiences which fitted him for something higher than mere sailing, when the time should come.

We next find him in London, in the employ of the Baptist Tract Society of London. The affairs of this Society were in a very unsatisfactory condition. The remarkable energy and business ability

which Captain Bickel displayed in his work soon attracted attention, and presently the management of the Society was placed in his hands, with the result that it speedily became a live, modern, profitable concern.

Thus matters stood when the Baptist Mission Board, sitting in Boston, had the problem of the evangelization of the islands of the Inland Sea thrust upon it, and looked up to the Lord of the Vineyard, and forth upon the Christian workers of the world, for the man that was needed. "Before ye call I will answer." God had the man ready. The needs of the islanders appealed to the Captain's heart, and in due time he arrived in Japan, with the English wife he had married while in England. This was in the year 1898.

For a year or so Captain and Mrs. Bickel made their home in Yokohama, during which time he began to make the acquaintance of the Japanese language, and superintended the building of the ship which was to carry the Gospel through the Inland Sea. She was built for beauty and strength: for strength, because she would have to weather many a wild storm; for beauty, because she would be to the islanders the expression of the spirit of the religion of Christ. Surely a daintier and more sea-worthy little ship never sailed the waters of Japan than was the *Fukuin Maru* the day she was launched from the shipyard at Honmoku Beach, and lay moored in Yokohama harbor, getting ready for the run to the Inland Sea. The lines of her hull were the perfection of nautical grace. She rode the waves like a white seabird. To the islanders, with keen eyes for whatever sails the seas, her spread of white canvas and her shining white hull began to preach the Gospel before she dropped anchor off their shores. Within, she was kept in spotless purity, as spick and span as a racing yacht. So far as a ship might, she proclaimed the beauty and purity of the new religion. Beside accommodation for the Captain and his family, and for the crew, there was a cabin for the Japanese evangelist, and a guest-cabin; and it was a rare and long-remembered pleasure to be guest on the *Fukuin Maru*. The only grettable feature of the ship—and for it the Captain was not responsible—was that she had to depend solely upon her sails for locomotion, and the lack of some auxiliary power cost the Captain many weary and anxious hours; for the channels of the Inland Sea are noted for their conflicting tides and baffling winds. It may be mentioned here, by way of anticipation, that in 1902 Mrs. Allan's son, R. S. Allan, added a 25-foot motor launch to his former gift of the vessel, enabling the Captain to move her about with much more facility; and that in 1905 she was fitted with auxiliary engines, adding greatly to her efficiency.

There were tedious delays in securing the permission of the Japanese government for an American ship, with an American captain, to navigate freely the waters of the Inland Sea, and it was the early spring of 1900 when at length Captain Bickel, standing under his blue peter in the harbor of Hiogo, gave orders to hoist anchor and sails for her maiden voyage among the islands.

Knowing something of the conditions confronting him, he did not anticipate any immediate success. "I will work day and night," he wrote to the home Board at the time; "I will work day and night, as God may give me strength, for ten years without looking for visible results."

This was not merely because the island field was in itself so difficult, but also because of the method of work which the Captain had thought out while the ship was building. Instead of concentrating upon a few large towns, or some of the principal islands, where a few believers might speedily be gathered, and from which the work might then gradually spread out into the regions beyond—a method commonly followed on the mission field—he planned to extend the activities of the vessel to his whole island parish from the very beginning. Every village on every island was to be visited periodically, if only once a year, and the truths of Christianity were to be presented systematically, in portions suited to the intelligence of the people. The whole island population was to be one great Bible Class, led forward as one body into the full light of the Gospel. This was to be done both by a graded series of addresses and a graded series of tracts, followed eventually, after about eight years of preparation, by a general distribution of Scripture portions. This method was of course an ideal one, and could be carried out only in a general way. With such a plan as this, on such a field as this, no wonder that the Captain looked forward to ten years of labor without visible results. Under the circumstances it showed optimism to expect results so early.

The difficulties encountered in the years immediately following were such as would test the stoutest faith and courage. The physical and spiritual strain of the work proved too severe for even the Captain's wrought iron constitution, and for a time it was in bodily weakness and suffering that would have sent the average land-lubber missionary home on a prolonged furlough that the enterprise was pushed steadily forward. The mere secular side of the work,—the sailing of the vessel in new and difficult waters; the handling of the refractory Japanese crew, of whom more hereafter; the hard bone labor on shore, tramping the rough moun-



SUPERSTITION IN JAPAN
Floating lanterns used to dispel spirits
of sickness

tain paths, thousands of miles of them, from village to village,—was enough to tax a strong man's power of endurance. And upon this, like Ossa on Pelion, was the tremendous load of the spiritual part of the campaign, the responsibility for a million and a half of people, intellectually depressed, superstitious, morally inert, stubbornly conservative, hostile to or suspicious of the Captain and all his works, dwelling in a thousand scattered villages that must be besieged and captured one by one, and all these to be found and won and led and fed, and for it all just one little white schooner picking her way painfully from island to island, and pacing her deck a restless stranger from the west, who must be both skipper and missionary. Well, yes, and there was God. The Captain happened to know this, and that saved the situation.

"Ten years without visible results, if God will," said the Skipper, as the *Fukuin Maru* rounded the north point of Awaji and stood away across the Harima Nada. But God's good will was otherwise. Already in 1903 the Captain could report: "The original plans for the systematic evangelization of these islands have been steadily carried out. God has turned organized opposition from hindrance to help, while the walls of superstition are slowly but surely being broken. An epoch-making event was our first baptism in this island work, which took place this year. Others await baptism. This ingathering, though small, coming as it does, owing to the nature of this work, so long before it was expected, gives us real joy." The number of believers slowly but steadily increased. In 1905 the first communion service was held, on the ship's deck, with twenty-two Christians partaking. In 1909, when the first ten years were coming to an end, there was an organized church with a membership of forty-one. But this represents only a small part of the blessing with which God was crowning the Captain's toil. There were 27 regularly organized Sunday-schools, and in addition many children receiving instruction on Sunday-school lines in week-day meetings. A kindergarten of 50 pupils and a night school of 40 were at work. Seven hundred persons were listed as specially interested in Christianity, and were in regular receipt of Christian literature. Four evangelistic centres had been established, in as many great groups of islands, with a resident evangelist in each, and from these and from the vessel 400 towns and villages were being reached, and 40,000 different persons were hearing the Gospel. Surely a good showing for the first ten years of work!

In 1907 the Inland Sea Gospel Navy had been strengthened by the addition of *Fukuin Maru* No. 2. This was a small Japanese craft, in charge of Captain Hirata, the former boatswain of the larger vessel, and was engaged in auxiliary evangelistic and colportage work. And here is the place to tell the Boatswain's story, best told in the Captain's own words. Hirata clambered up over the stern of the vessel one snapping cold winter day, looking for work. "All he had to support the dignity of his allegiance to the Mikado was half a shirt and a loin cloth. . . .



A JAPANESE SUNDAY ON THE "FUKUIN MARU"

His crafty eyes looked straight in the direction of the eight cardinal points of the compass all at once. . . . He had one virtue at least, he was openly, cheerfully evil. He and the devil went watch and watch. He gambled, stole, and lied by preference. He drank heavily and loved to fight. . . . All this he did and worse. . . . He came to the ship's daily worship with the rest, bowed his head like a saint and looked out of his eight-point eyes at the rest of the crew all at once with a wink to which they all responded. When it was over they went away forward and laughed at the fun. Being of sailor build, we had seen a craft or two since we first sailed deep water, but for straight evil-doing the 'Mission Ship' outsailed them all. . . . This lasted two years, and then something happened. One of the men fell overboard and was drowned. God used this to move our friend's heart. He began to inquire We did not believe him sincere then, nor did we later when he professed faith in Christ. We refused baptism, but there was a change, even we could not deny it; yes, a change at last, slight indeed but growing in force continually until the old man became entirely new. . . . He was changed from a gambling, lying, thieving, quarrelsome, ignorant tool of the evil one to a true child of God." The first thing the Captain knew, Hirata was off on shore spending his free evenings preaching the Gospel

in the adjacent villages, and preaching with power, in spite of his very limited knowledge of Christian doctrine. "In the measure of his previous degradation was his conviction of sin. In the measure of this conviction was his appreciation of God's wondrous mercy and his longing to render service of love. We tried to teach him and failed. He was outside our methods somehow. But he pored over the old Book of books in every spare moment, and at times half the night long would spell out the words and pray and think, until the tears ran down his face, and so we left him to God's Spirit. The harsh hands became gentle in service for others. The pride of other days became loving humility that would not be refused. The shrewdness of evil times turned to a remarkable thoughtfulness and resourcefulness in finding ways of service. Added to all this he developed a remarkable ability to hold a mixed audience with his powerful presentation of God's love and mercy." And when the little *Fukuin Maru* No. 2 was launched, who so well fitted to be her captain as this new-made man, Boatswain Hirata. In the log of the *Fukuin Maru* are other tales like this, and still others in the Log that is kept on high, of the power of the old Gospel as shown in the work on the Inland Sea. The Awakening of Hirata is but one chapter in the story of the Transforming of the Crew, which from being the ship's disgrace, and the Captain's despair, became a glory and a joy, one of the most efficient agencies in the evangelization of the islands. Miracles like this, duplicable many times on every mission field of the world, are God's continuous testimony to the truth of the declaration of Paul, the father of missions, that the Gospel is the power of God unto salvation.

During the past seven years the Inland Sea work has made steady growth, but lack of space forbids mention of details. The membership of the *Fukuin Maru* Church had at last reports reached 372. The number of kindergartens and Sunday-schools had been increased to 60. Sewing schools, factory girls' societies, young women's societies and the like had been started, for Captain Bickel's plan of campaign included all the women and all the children of the Inland Sea, as well as all the men. "The work for women and children must not be regarded as simply an adjunct to the general work of evangelization. It is a large and vital part of a far-reaching, all-embracing plan to lead the island people up out of the deep depths of prejudice and superstition, out of a death in life such as those who do not live in touch with it cannot comprehend, to the moral and spiritual heights of a knowledge of God and His love and pardon revealed in Christ."

About 1912 Captain Bickel extended the compass of his work so as to include the open sea islands, lying southwest beyond the Shimono-seki Straits,—Iki, Hirado, and the Gotos. These islands carry a population of some 200,000 souls. The people are of an exceptionally fine type, and when the Gospel lays hold of them we may look to them for some of the strongest Christians in Japan. These deep sea islands form

the fifth of the five groups into which the Captain divided the islands of his parish, and an evangelistic centre was established, and an experienced evangelist placed in permanent residence.

After the Little White Ship built by Shipwright Cook on Honmoku Beach had served her purpose for thirteen years, it was found that the rapidly developing work demanded a larger and speedier vessel. The new ship was built by Japanese wrights at a shipyard on one of the islands. Captain Bickel was his own contractor and overseer. It is a common saying that for a missionary to build a house in Japan is to run the risk of nervous prostration. How unthinkable, then, must be the construction of a *ship*, where everything must be fitted and joined with microscopic minuteness! But Captain Bickel, as usual, achieved the impossible, and in due time the new *Fukuin Maru* was afloat, a goodly vessel. Her carrying capacity is 164 tons, and with engines of 120-horse-power, burning oil, she has a speed of nine knots an hour. She has a 'tween-decks assembly room to seat 50 persons and ample accommodation for the working force she carries. In general appearance she differs as little as possible from the earlier vessel.

Although it is four years since the new ship was launched, she has seen comparatively little service. After the outbreak of the World War the Japanese military authorities forbade all foreign vessels the free navigation of the Inland Sea, and the Captain had to let his ship lie idle for about two years before he was able to prevail upon them to allow him the same freedom as before. The Japanese evangelists at the several strategic centres, however, continued their work, and the Captain went here and there, by whatever means of travel were available, giving encouragement and assistance.

Captain and Mrs. Bickel doubtless looked forward to many years of increasingly fruitful service. They did not know that the Captain's earthly work was almost ended. On May 11th God took him home to Himself. He had never fully recovered from the effects of the too heavy strain of the first years among the islands. His zeal led him to work constantly up to the limit of his strength, and frequently beyond that limit. The effects of an illness from which he suffered during the spring of the present year were still upon him when he threw himself, with his self-forgetting zeal, into the meetings of the Annual Rally. While thus weakened and fatigued, it became necessary for him to undergo a minor surgical operation. No danger was anticipated. Within a few days he expected to be again sailing the White Gospel Ship among his beloved islands. But he had overestimated his powers of endurance. He had poured out his strength too lavishly. His work was done. Of him, as of many another missionary, as of the Great Missionary, it might be said, "The zeal of thine house hath eaten me up." Truly he lived for his work, and he died for his work.

The *Fukuin Maru* enterprise has been amazingly successful. A

church of nearly 400 members, men and women saved out of absolute heathenism into the peace and joy of the service of Christ, is only one indication of that success. Forty or fifty thousand islanders had been brought under Christian teaching and influence, and were steadily moving toward the light. The leaven of the Gospel was slowly permeating the whole mass of the island population. It was our confident expectation that in a few years more the hundreds of believers would grow to many thousands. Who can take up the work and carry it on? Humanly speaking, our loss is absolutely irreparable. But the work is God's, and He has not reached the limit of his resources.

When Jesus was about to send Peter forth upon his ministry He made the ordination examination very brief. There was but one question, and it was thrice asked: "Simon, son of Jonas, lovest thou me?" The first requisite for a successful ministry is Love. The second requisite is Love. The third requisite is Love. Everything else is the hands or the tools with which Love works. At the heart of the work of the *Fukuin Maru* has been a deep and constant love,—love first of all for the loving Christ, and with that a love for lost and erring men for whom He died. Love, and only love, wins love; and where love is won all is won. The method of the Gospel is psychologically correct. It has been the love of Christ, glowing through the heart of the Captain, and showing in all the work of the vessel, that has been winning the love of the islanders, and with that the islanders themselves.



A CHURCH FOUNDED BY THE "FUKUIN MARU" AT NAHA ON THE INLAND SEA

Buddhism's Fight for Life

An Attempt at the Revival of Buddhism in Japan

BY REV. W. REGINALD WHEELER, HANKOW, CHINA

ONE of the by-products of Christian propaganda in foreign nations is the stimulus given to the native faiths. This reaction against Christianity is seen especially in Buddhist circles. The leaders of the various sects, many of which have become decadent, do not hesitate to borrow from their rival religion, Christianity. Young Men's Buddhist Associations are largely modeled after the Young Men's Christian Association "interdenominational" and with emphasis upon social service. The Buddhist liturgy of the Buddhist services has been influenced by that of the Christian Church. In Tokyo the resemblance between recent Buddhist hymns and standard Christian ones is almost ludicrous. An article in the *Japan Weekly Chronicle*, of Dec. 28, 1916, entitled, "The Reaction Against Christian Propaganda," by "Japanglo," summarizes the chief features of this attempted revival. It mentions the appearance of a new Buddhist magazine in Kobe, called "*Jiyu Bukkyo*" ("Free Buddhism"), which is the organ of the New Buddhist Association. The first number, which appeared last October, pointed out the necessity for reform. Editorially the paper spoke as follows:

"Buddhism is like an hotel near the railway but between stations. Once it was a famous hostelry, but the advent of the railway has left it stranded and the whole neighborhood suffers from neglect. Even should a wayfarer drop in he will find no comfort, for the place is not able to renew its furnishings and it has become worn out and obsolete. Just so is Japanese Buddhism—passed by and ignored by modern progress and unable to afford spiritual refreshment. True, there are still some intellectuals, people like University professors, who profess Buddhism, but they are very few, the great majority of Buddhists being but blind followers of tradition. They do as their fathers did, being too ignorant to know what changes science has wrought in the world, while their tradition is so dead that it has no influence on their lives.

"The people are not so much to blame as the priests. These indeed profess to be fighting the good fight, but their ancient weapons are useless in this Taisho era. Old-fashioned fortresses are a poor defence nowadays. Does it not humiliate one to observe the work of the professional Buddhists of Kobe? That is why we say that we must open a new way for Buddhism—and the new way is the old way of return to Buddha and a forsaking of sectarian paths. Not that all Buddhist sects should be destroyed. Each has its mission, and all are a safe refuge for the old folks who know nothing of progress. But by going back to



A BUDDHIST SUNDAY SCHOOL CARD

"The Buddha is the Light and the
Light is Wisdom"

Buddha we may create a new Buddhism which shall enable religion to go hand in hand with science. This shall be our consistent aim."

This intention to modernize Buddhism, though by a different method, is expressed in an article on "Religious Reform," by Fujitani Shucho, in *Yuben* ("Eloquence") which is the same in substance as a speech he made at a meeting in Kyoto. Among other things he said:

"Bear in mind that religion is rather for this world than for the next. Some Buddhist sects declare that the world is a vale of tears. We believe it is a garden of pleasure and hope. Shinran, founder of the Shinshu sect, at nine years, wrote:

Forethought is vain,

In fairest hours

The sudden rain

Scatters amain

The cherry-flowers.

Herein lies the necessity for religious reform. There may have been days when it was enough for religion to prepare the soul for the next world, but now we need a faith that will bear us up in worldly trouble.

"Similarly, religious teachers of the day must grasp our vital necessities. It is therefore a mistake to cry, 'Return to Shinran,' or 'Return to Nichiren,' or 'Return to Christ,' for the world is not as it was in their day. Gautama, Jesus, Shinran, and Nichiren had great messages for their own times, but none for ours. Buddhism declines because Buddhists do not understand this. We must not return to Nichiren or to Shinran, but be a new Nichiren or a new Shinran, and renew our faith in terms that suit the times."

In an article called "Human and Religious Progress," in the December number of *Seinem Yuben* ("Youthful Eloquence") Professor Kaneko Umaji, Ph.D., of Waseda University, speaks of the necessity for reform. Some of his phraseology is apparently borrowed boldly from Christianity:

"I am very glad to see that the long-wished-for Y. M. B. A. (Young Men's Buddhist Association) has come into being among the students of this University of Waseda. The times needed it, and I am glad that you have taken up the task of finding a new Buddhism which shall march hand in hand with the progress of civilization. Ancient, divided, and

often corrupt, the Buddhism we have known awaits your reforms to regain its influence. Among those whom I address may be Christians or adherents of other religions. I do not criticise them, but to me, Buddhism, with its profound philosophy and its spiritual power over men and women, is the best of all religions. Yet with sorrow I confess that it fails to serve the youth of today. It is a sun obscured in clouds. It has been left behind by a progressive world. Not a few young men having sought in it their spiritual sustenance, and sought in vain, have desperately flung their lives away in a deep cataract pool or before a running train. Buddhism must therefore be reformed.

"Religion should lead in social progress, otherwise it can never say, 'Come unto me all you that labour and are heavy laden, and I will give you rest.' The reformer comes not to destroy, but to fulfill. It is useless to wait on the priesthood. They never reform. The task lies with you young men."

"Japango" comments thus on these questions:

"As may be seen from the quotations made, the New Buddhist movement has its main stream in the Young Men's Buddhist Associations of the middle and high schools, and manifests itself most effectively in the mass meetings of these bodies. Nearly all the universities and high schools have their Y. M. C. A., but the Y. M. B. A. has now caught up and spread over the middle schools as well, the Christian Association having found its way into but few of these institutions. Like its Christian prototype, the Y. M. B. A. is undenominational, and its members take themselves very seriously, and set before them as their goal the regeneration of the nation. They no longer waste their energies on the destructive criticism of Christianity. Usually they have monthly lecture meetings and occasionally mass meetings."

This may seem discouraging to some Christians, yet out of this very rivalry and frank comparison may come great benefits for those who are not afraid to trust such comparison between the True Light of Christ and the half lights of the religions of the East. Indeed Moku-shoko Shonin ("Word-Eating Priest") in the October number of the



A BUDDHIST SUNDAY SCHOOL CARD
Used in Japan to counteract Christian
Sunday Schools

Shin Nippon ("New Japan") pays unconscious tribute to the superior zeal and devotion of the Christian missionaries. He says in part:

"Christian missionaries go into the remotest parts of the earth to increase their converts, braving all dangers and discomforts. But what do the Buddhist priests of Japan? Are men really alive who are content to exist upon the remuneration they receive for reading prayers they do not understand at funerals? So mechanical is their performance that they make prayers at piece-work rates. And as their spiritual life declines, their physical luxury increases. They drink and dissipate, to pay for which they resort to ways of getting money from which even laymen should shrink. There are black sheep, doubtless, in the Christian ministry, but in the bulk there is no comparison. Christian workers constantly strike for the amelioration of social conditions—to rescue women, to educate the poor, to succour orphans, and the Buddhist priests loiter far in their rear. We laugh at the Salvationists, but we admire their work. Christian workers are on fire with zeal for the improvement of mankind. Buddhist priests follow their example, but half-heartedly. Buddhist preachers appeal only to the old and uneducated whom they tell of the delights of paradise, but they have no message for this life. Their preaching places often remain closed for months at a time. While the Christians strive to save souls, the Buddhists flatter millionaires and magnates. There are 72,000 first-class Buddhist temples, 52,000 chief priests, 148,000 preachers, 52,000 probationary priests, and 12,000 students in Buddhist schools—an astonishing number of men to be doing nothing."

This tribute seems sincere and praiseworthy, but in his final sentence "Word-Eating Priest" gives a curious interpretation of the motives of foreign missionaries. This motive in his eyes is a commercial one. In a preceding article he states that the sayings, "commerce follows the Cross," and "trade follows the missionary," are very common in America, and that this motive is an influential one there in furthering missionary zeal. The Japanese government was following the same line of thought when in the twenty-one demands upon China in 1915, it requested the right of propagating Buddhism; the purpose, according to "Japanglo," was political and commercial rather than religious. "Word-Eating Priest" finishes his article thus: "We hope the Buddhist priests will make up and become pioneers of Japan's foreign trade, like the Christian workers, for otherwise they will remain only an encumbrance to the Empire."

"Japanglo" comments thus: "This is a very naïve way of putting the matter, but it is the foundation upon which much quasi-religious enthusiasm has been built up of late years in Asia."

Foreign Missions As a Soldier Sees Them

A letter to Mr. Robert Holmes, Author of "My Police Court Friend," printed in the "Canadian Churchman"

LYING here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting, writes a gallant soldier of Kitchener's Army a month before he died, I have been thinking.

You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular too. Even as I travelled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in Mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

Reading at random for want of something better to do one night, I was struck by the words of John 17:3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." I could not forget those words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

I've found a Friend, oh, such a Friend,
He loved me e'er I knew Him;
He drew me with the cords of love
And thus He bound me to Him,
And round my heart still closely twine
Those ties which none can sever,
For I am His and He is mine
For ever and for ever.

I realize now that this Friend cares for every savage of our race, even as He cares for me, and why should He not?

Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new Birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—We have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honour involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night.

The Church and the World Today*

BY ROBERT E. SPEER.* NEW YORK

Secretary of the Presbyterian Board of Foreign Missions, U. S. A.

IF ever there was a time when selfishness in individuals or in nations appeared mean and insufferable, that time is now. Almost all the peoples of the world are calling out for help and for sympathy. We are told in the life of Saint Paul that one night he dreamed that a man from the Balkans came and asked him to cross over the Hellespont and do some work in Europe. In response to that call of one man the whole course of Saint Paul's life was changed. The whole course of human history was changed as well. We are concerned today, not with one man whom we hear speaking to us in a dream, but we are seeing in the flesh hundreds of millions of men who are asking us to give our help and our sympathy to the lands to which they belong.

In response to this appeal one may see very clearly two diverse tendencies acting inside the Christian Church. One is the tendency of contraction, the Church huddling in upon herself or upon the soil of her own nation, or, maybe, enlarging her sympathies so as to take in the needs of allies in the great war, but as regards the far ends of the earth asking whether she would not better now abridge and curtail somewhat those distant and remote activities. There is a second tendency of postponement, the Church talking about the world conditions that are to prevail when the great war is done, and the part she is to have in the great tasks of reconstruction.

We make our protest against these two tendencies. The Christian Church is doomed, if, on the one hand, she begins now to limit the performance of her duties and to abridge the outgo of her world sympathy, and if, on the other hand, today she begins to talk not of the work that she is to do this very hour in the world, but of the work that she intends to do one year, two years, three years, four years, or even five years from now. We protest against these two tendencies because we believe that the only Christianity that can have any living power in our own nation today, or that can have any power in the work of reconstruction when the war is done, is a Christianity that does not shirk any of its duties today, but that meets the demands of its entire world task.

After all, if there is not vitality enough in a religion to carry it out to its work at the ends of the earth there is not vitality enough in that religion to do its work standing still. All the religion in the world today that has any power or vitality is "going religion," religion that is both the product and source of the foreign missionary undertaking. The

* An address at the Sunday Tabernacle, New York. Reported for the MISSIONARY REVIEW OF THE WORLD.

churches and universities that we see around us would not be here if it were not for foreign missions. As a matter of fact there is no Christianity in the world today except the Christianity that is due to the foreign missionary activity of the Church. Christianity utterly died out in the land of its origin. There is no Christianity, even in the land where Christianity began, except what was brought back as a reimport from the result of the missionary activities of Saint Paul and the early Church. We would have no Christianity and no Christian Church on earth if it were not for what the foreign missionary enterprise had done to perpetuate it. Religion dies if it does not attempt always and resolutely to conquer the whole world.

DISCARD OR DISTRIBUTE

We protest against these two tendencies, not only for the sake of the life of Christianity, but also in the name of fairness and common honesty. Either Christianity is a good thing or it is not a good thing. If it is not a good thing, then we ought to discard it. If it is a good thing, then we ought to distribute it. And we have no right to set any bounds around that distribution. If Christianity is a good thing for us, we are under obligation to give it to all men everywhere in the world. If it is any good for me, it is because it is good for every man, and I am bound to pass it on to every other man. There is no Christianity in the world to which any man can lay claim as exclusively his own, by which he can separately develop himself, by which—I will dare say it—he can merely save his own soul and stop there. The only corporate Christianity in the world that the Master and Founder would recognize as His is the Christianity which its possessors try to share with every man—not only with the man who is their near neighbor. We have something that we are bound to share with all the world, not with New York City alone, not with the American nation only, not with the western races of the world only, but which we are bound to carry to every man and every woman and every child everywhere.

We protest against these tendencies because every need that led to the establishment of the missionary enterprise in the past exists, intensified and accentuated, today. If men have needed Jesus Christ in the years gone by, does any one of us need to be told that they need Him just as much, and that this old world needs Him more today, that if we need Him, every man, woman, and child in the world needs Him, in the same way? And if the people of China or India can get along without Him, the people of New York can get along without Him just as well. Men object to our carrying Jesus Christ to the Far East and to the Far South today. They have no quarrel with us. Their quarrel is with the Incarnation, for if it is not necessary for Christ to go to China today, it was not necessary for Christ to come to Palestine nineteen hundred

years ago. He was less needed for Judaism than He is needed for Hinduism, Confucianism, Buddhism, and paganism today.

THE NEED OF THE WORLD

All the need that there was for the Atonement in the beginning exists today in every nation of the world. Men need Christ and they need Him now. They need Him for their bodies' sake. Where in the world are men hungry today except where the Gospel has not come really home to the lives of men? Did you ever stop to think that the great deserts are within the bounds of the non-Christian religions, and that many of these deserts were made by these religions? The great racial assassinations have been under the aegis of great non-Christian faiths. Only where Christ has gone have men's lives been deemed sacred, have men's bodies been fed, have the common, elementary needs of life been met. If Christ were King in the world today, there would not be a hungry mouth anywhere under the sun, nor one little crying child.

Men need Christ today not for their bodies' sake only. The moral needs of the world are as deep now as they were when Christ came, and they are everywhere. If they are in America, they are in every land. Where Christ's influence has never been felt even so slightly as in our own land there those moral needs are deeper and darker still. Christianity is the only religion in the world that forbids polygamy. Every other religion either allows it or encourages or enjoins it. In a world like this there are abysmal moral needs rooted, many of them, in the unjust treatment of womanhood, that call for Christ.

There are everywhere, as there are in our hearts, deep, unsatisfied spiritual needs. Nothing else ever contented us until we found Him. Nothing else will ever content them until they find Him. "Thou, O Christ," we sing, "art all I want"—and Christ is all that every man wants. We protest against any denial of Christ to the world. It has a title in Him equal to any title that we have. The world calls for Him because He is as indispensable to its life as He is to ours.

Was there ever a day when, not for all men one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so sharp and imperious as it is today? Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world ever can be united in one: "And I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto Me." In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and

every tongue—only there can any hope of human unity ever be found. In a day when we are weary of the strife and hatred and war of the world, the need of the world for Christ protests against any abridgment of our will and purpose to share Him now with all the life of men.

And we believe in not only maintaining all that we have begun, but in even now enlarging and extending every effort to carry Christ today—not when the war is over, but today—to the last ends of the world, because we know what carrying Christ will signify and what nothing else will signify to mankind.

Men often say that they do not believe in the missionary undertaking. What is it in the undertaking that they do not believe in? Twenty-five thousand men and women have gone out, not for money's sake, not for honor or earthly gain, for they bury themselves out of sight. They have given up everything and have settled in the midst of uncultured, unappreciative millions of people. They have made friends with them. They have made their own lives a part of their life. The missionaries are there for nothing else than to be kind and Christlike to the peoples to whom they have gone. Is there anything in that ministry in which a man cannot believe?

They have gathered over two million little boys and girls together in schools in those lands to prepare them for the manhood and the womanhood that is remaking the nations of the earth. Is there anything in that with which anyone can disagree?

They treated in their hospitals this last year more people than the entire population of Greater New York, opening the eyes of the blind, enabling the lame to walk, enabling the deaf to hear, curing sickness and disease and banishing pain. Is there anything in that with which men will disagree?

They lay down their lives for their brethren as they did in China during the Boxer uprising. Is there a greater love than that that men can have?

The only life that ever can be wasted is life that is not laid down in ways like that. Life that is laid down, seed fashion in the soil—there is no waste to that. It springs up and bears abundant harvest in changing things, in changing the world, in the fruitage that lasts beyond death and the grave.

Because we know, having seen it with our own eyes and shared in it with our own hands, what the enterprise of Christ is accomplishing throughout the world, we protest tonight against the common tendency in men's thoughts that would now hold that enterprise in abeyance until some future day.

There are great needs in Europe. The Red Cross work for our own troops and our allies is an imperative and unmistakable need to which we can and must respond to the full measure of its every need. There are hungry people to be fed in Belgium and Serbia and Poland,

and there are thirty millions of human beings in India who never know what it is to have enough to eat, who say if only they could be fed adequately for two days they would be willing to lie down and die. There are millions of little children in Asia every night who cry themselves to sleep in their hunger and want of bread. For the sake of the world's need, which only Christ's Gospel can supply, we make our appeal today more earnestly and imperatively than in any past day, that Christ's last command should not be postponed now for an interval of a few months or years. It is valid now.

It would be easy to gather up the witnesses and let them bear testimony to the truth of these statements.

You may have read what the Chinese Ambassador to Washington recently said in Chicago, when without anybody's suggestion, he bore his testimony to what his nation needed, and to the men and to the women who were meeting his nation's need. He said:

"I have outlined the work of the American missionaries in my land in order to show their activities and the utter unselfishness of their purpose. Some of them devote five or ten years to China, while others spend their whole lives there. But whether for a longer or for a shorter period, they all do it with the desire to give and without the hope of gain to themselves beyond the gain of satisfaction in service rendered and in duty done. These men penetrate the innermost parts of our country and mingle with the people as members of the local community. Neither hardships nor difficulties deter them. In the last half century troubles sometimes arose between them and the local people; but they were always peaceably settled without the display of military or naval power on the part of the United States, and without the loss of political or territorial rights on the part of China, so that by contrast and comparison the people of China have long come to recognize the difference between the missionaries from the United States and the people from other lands. For this reason, they have manifested their readiness to receive and welcome them with open arms. Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity and genuineness and altruism of American friendship for China than this spirit of service and self-sacrifice so beautifully demonstrated by American missionaries." And he was thinking not merely of social benefits rendered. "As religious teachers," he added, "they have made the Christian faith known to the millions of China who had not heard its truths before and thereby gave them new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision."

In a little spot near the wall of Mukden, that old capital of China away up in Manchuria, is a grave, and nearby a tablet placed on the wall of the new medical school and hospital. Two years ago I stood in front of that tablet to the memory of young Arthur Jackson, who led his school at Liverpool, and who was one of the best-known athletes and scholars of his day in Cambridge University. He went out in the fall of 1910 as a medical missionary to Manchuria. A month later the pneumonic plague began to come down from the north. The Chinese hunters had been sending down their marmot skins, and the deadly germs had been

carried in them. Before the Chinese Government had taken adequate precaution, the pestilence had worked its way down from Harbin to Mukden. The death rate was one hundred per cent. Not one man, woman, or child attacked recovered. When China learned what an awful terror was moving down upon her four hundred millions, she stood dumb and aghast. Arthur Jackson laid down all his other work, went down to the railroad station at Mukden to erect a barrier between that on-coming pestilence and the helpless masses of Chinese behind him. Day after day, clothed in oilskin boots and a long white robe, with a bag over his head, breathing through a sponge, he went about his work segregating the diseased and visiting every railway car that came in and separating every suspected Chinese, until at last he had stemmed the fatal tide. Then when his work was done he discovered one day in his own sputum the blood traces that told him of the inevitable end, and in a few hours the great Christlike life had come to its close. They carried him around the walls by night and buried him outside the gates. Two days afterwards, in the British Consulate, they held their little memorial service. The old Chinese Viceroy made a speech. He never had known of anything like this, and had never seen a man lay down his life in sacrificial love. All this was the revelation of a new principle of life and character. He said:

"We have shown ourselves unworthy of the great trust laid upon us by our Emperor. We have allowed a dire pestilence to overrun the sacred capital. His Majesty the King of Great Britain shows sympathy with every country that calamity overtakes, and his subject, Doctor Jackson, moved by his sovereign spirit, with the heart of the Saviour who gave His life to deliver the world, responded nobly, and we asked him to help our country in its need. He went forth to help us in our fight daily. Where the pestilence lay thickest, amidst the groans of the dying, he struggled to cure the stricken and to find medicine to stay the evil. Worn by his efforts, the pestilence seized him, and took him from us long before his time. Our sorrow is beyond all measure; our grief too deep for words. Doctor Jackson"—I am still quoting the old Chinese—"was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge, religious comfort, and other blessings on the eastern people. In the pursuit of his ideal, he was cut down. The mission has lost a recruit of great promise; the Chinese Government, a man who gave his life in his desire to help them. O Spirit of Doctor Jackson, we pray thee intercede for the twenty million people of Manchuria and ask the Lord of Heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave; now you are an exalted spirit. O noble spirit who sacrificed your life, please help us still and look down in kindness upon us all."

Remembering the men like him, the thousands and thousands of them, scattered up and down the non-Christian lands amid pestilence that will not postpone itself until the war is done, amid sin and moral and spiritual needs that are present and insistent realities, we plead with Christian men and women to make of their lives a new consecration, and to resolve, in the face of the new conditions that we confront today, upon

a larger and fuller measure of obedience. Our fathers, in darker days than these, did not feel justified in demitting their missionary responsibilities. In the darkest days of the Civil War they maintained and enlarged their undertaking. Our own board testified in the fourth year of the war that it had never withdrawn a single missionary or shut up a single station or withheld, for financial reasons, a single man or woman. The Scotch, Canadian and English churches are not surrendering today. The Methodist Church in Canada had the largest missionary income in its history last year, and the English Wesleyan and London Missionary Societies in Great Britain the same. Shall we, with vastly more wealth than they, not do our full duty? If there ever was an hour when this cause was needed, it is needed now. This is no day to surrender any international bond, any instrumentality of Christianity that overleaps racial division and bridges the chasms that separate the peoples of mankind. This is the day for us with every last sacrifice we can make to maintain and expand our activities to make Christ known to the whole world. We have been singing again and again up and down this land those words of Julia Ward Howe:

"He hath sounded forth the trumpet that shall never call retreat";

"He is sifting out the hearts of men before His judgment seat."

How is He sifting them out? By watching whether or not they, in this day, follow the call that sounds no retreat. The Church is not now, if ever, warranted in huddling in upon herself, in drawing back from her most distant and complete devotion. Now of all days we are called to the ends of the world.

You remember the incident—it may be apocryphal, but it has truth in it—of the drummer boy in one of Napoleon's campaigns to whom the great commander turned in an hour when the cause for the day seemed lost and said, "Boy, beat me a retreat!" And to him the lad dared to reply, "Sire, I know not how. Desaix never taught me that; but I can beat a charge that will make the dead fall into line! I beat that charge at Lodi; I beat it at the Pyramids. Let me beat it now!" And without waiting for the word, he beat his charge and over the dead and the wounded, and over the breastworks and the batterymen, he led the way to victory. Today let us not know how to beat any retreat. Let us hear the voice calling now more clearly and more appealingly than it ever called in any of the days gone by, "If ye love me, ye will keep my commandments."

What did He command? In those very last moments, His chance for one final word, until the sky grows ruddy with the hope of His coming again, there before the clouds caught Him up out of sight of men, He said, "Ye shall be my witnesses unto the uttermost parts of the world." And the thunder of the guns across the battlefields of northern France cannot drown in the heart of any Christian man the summons, the deathless abiding summons, of those last words.

What Have Missions Done for India?

FROM J. T. TAYLOR'S "IN THE HEART OF INDIA"

Words of grateful appreciation of the work of missionaries in that Empire

SIR BARTLE FRERE, after serving as Governor of Bombay, testified: "The teaching of Christianity . . . is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern times."

Sir William Hunter, one of India's best informed officials and authors, wrote to the *London Times* as follows: "English missionary enterprise is the highest modern expression of the world-wide national life of our race. I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

Sir Andrew Fraser, late Lieutenant-Governor of Bengal, asserted fourteen years ago in an address given at Simla: "It has been my policy to find out the school from which boys who are candidates for the civil service come, and I find that the best boys we have come from missionary schools and colleges. That, after all, is not wonderful, for our missionary schools and colleges have professors of high character and education. . . . There is nothing that England can give to India, notwithstanding the many blessings she has given, to compare with the Gospel of Christ."

Lord Sydenham, the late Governor of Bombay, speaking in Calcutta on the "Problem of India," said, "that he went to India with no very great prepossessions in favor of missionary work. But after five and a half years of careful study of the conditions and tendencies of modern India, he had come to the conclusion that missionary effort was playing a far greater part than was generally realized in raising the standards and ideals of life among the people and therefore fulfilling one of the greatest and most sacred of their national responsibilities."



BLIND WHANG—A CONVERTED KOREAN SORCERER

This Korean Christian invented an apparatus for reading. He strung different shaped bits of tin and wood (representing letters) on a cord to spell out a Bible verse and then memorized it to do evangelistic work

The Bible in Chosen—I

BY REV. WALTER C. ERDMAN, TAIKU, CHOSEN

Missionary of the Presbyterian Church, U. S. A.

TUCKED away in a narrow valley among the criss-crossing mountain ranges of South Korea is the little village of Hyo-Sun. You will not find it indicated on your map by even the tiniest of black dots. Twenty houses of sun-dried mud and rice thatch nestle along the edge of the stream on the sunny side of the valley. Above on the hillside at the edge of the pine grove is a structure, more pretentious than the others, almost fifteen feet square indeed, with latticed doors and heavy tiled roof, and a large inscription whose twisty black characters

with their carefully finished flourishes proclaimed the building as a "Hall of Literature." It was not a library except in so far as a Carnegie "library" is a library before the funds have been subscribed and the books purchased. It was the "school-room" of a Confucian scholar whose ability to memorize, analyze and paint with loving strokes more thousands of those same twisty characters than any of his neighbors could manage, had given him a reputation far and wide through the countryside. When we saw it first it was packed full of the disciples of Old Kim, peering through huge horn-rimmed goggles at yellow-paged books flat opened on the slippery floor. But for once Old Kim was not teaching or expounding, not even reading aloud the black columns of picture characters in his customary sing-song. He was humbly asking questions. Before him on the floor lay a thick copy of the Bible printed in the classical Chinese character. He had bought it from a passing colporteur and had read it for weeks, puzzling over its stories and wondering at its new teaching about Life and Resurrection. There was nothing like that in *his* books! But today was a day long awaited. In response to a Macedonian cry oft repeated, a foreigner had come for the first time to explain the doctrine of the Book. (Someone in America may have to explain some day why that foreigner had not come sooner.) Face to face they sat on the polished floor, Old Kim with his grizzled hair twisted into a skimpy top-knot beneath his transparent gauze hat, his wrinkled face all lighted by the brightness of two keen eyes glowing with the interest of new and suddenly grasped ideas, his stumpy finger on the printed page, and the Westerner who had come to open to him the Scriptures. They were not random questions that the old man asked. He had jotted them all down beforehand on scraps of paper. He read them off slowly, one by one, and then as the answers were given he turned the pages of his Bible to verify the quotations given in answer, only smiling with a little quizzical grimace toward one or another of his disciples now and then when he thought he had made a point in argument or puzzled the foreign teacher. Around them on the floor were crowded Old Kim's disciples listening in polite and eager attention to the dialogue between the two "Elder Born," the teachers of the old religion and the new. So they searched the Scriptures together late into the night and half the next day. Then they burned the fetiches in their houses and "turned from idols to serve the living and true God and to wait for His Son from heaven, even Jesus. . . ." And there is a Christian church in the village today. It is worth noticing that men's attention is still arrested and their consciences touched by the message of the printed page. Also, the Berean method of Bible study (Acts 17: 11) is still the method approved of God. Searching the Scriptures to see whether the message is so, will take you farther on the way of Life than searching your intellect to see whether the Scriptures are true. The Korean Church is a witness to the fact today.

The Korean Church is a scriptural church. In its beginning and its life and its growth it affords striking parallels to the experiences of the church of apostolic days. It is scriptural, too, in the sense that the Word of God occupies a central place in the life of Christians, individually and collectively. An examination of the providential preparation of Korea for the reception of the Bible, the Koreans' reception of it "as indeed it is the very word of God," the direct and always evident relation existing between their treatment of the Word and their spiritual life, and the degree to which scriptural thought and even verbal expression have penetrated their life and thought and literary expression, will bring into prominence some of the most interesting features of the history of evangelical Christianity in what is now the Japanese province of Chosen.



LITTLE KOREAN GIRL WITH HER BIBLE

She has her mother's hat and her own Bible which she has learned to read

The preparation of Korea for receiving the Bible and its message was distinctly providential. Conditions of Korean life and thought were no small part of this preparation. It was natural that a people who exalted literature to the point of reverencing it should receive with attention and interest a written message which claimed to be the record of divine revelation. The very fact that it came as a *book* carried with it an irresistible appeal which the Western mind cannot fully appreciate. There was the further appeal of the very Orientalism of the book. Its spiritual teachings and its central message of Redemption were new, its historical and geographical references were meaningless allusions to things in the outer world of barbarians, but after all it seemed to be their own book. It reflected their manners and customs, to a certain extent their rites and sacrifices and their familiar forms of speech. Something like that vague sense of having been in a certain situation before which sometimes puzzles and interests us became to the Korean a link of fascinating appeal as they found in the Scriptures, not descriptions of Western things and barbarian customs which no amount of explanation could make intelligible or even credible, but the familiar things of daily life. The people of the Book said, "Peace be with you" in their salutations, and all the Kims and Paks and Choys of Korea did that too. There were sacrifices and offerings, there were marriage customs and mourning costumes, there

were beds you could carry and mills at which two could grind, there were devils that harassed men, and exorcists who tried to cast them out in vain, there were threshing floors and winnowing fans and plows and reaping hooks and fishermen mending their nets, and there were visions and parables and dreams, and they said "These things were written for *our* instruction. Let us examine the doctrine set forth."

The spiritual concepts of the people were a preparation for their reception of the Book. Their thought of God, dim and vague and impersonal though it had become through centuries of degeneration, was still a point of contact and only a little instruction and explanation was necessary to restore its forgotten values. It was like digging again the wells which their fathers had known but which the Philistine centuries of sin had stopped. Their familiarity with the idea and practice of prayer to unseen agencies and powers prepared them for a Book of prayer life. Their idea of sin had been confused by social custom and perverted judicial procedure that was not judicial at all, until sin and crime had become practical synonyms, and only that was sin which by discovery to the authorities became crime. But after all there was an innate consciousness that they were morally responsible, and they believed that sometime, somewhere retribution would follow sin. They knew that their case was evil, yes, and hopeless. "If a man sins against heaven," so the proverb runs, "there is no place in his life for prayer." Was it any preparation for the good news of salvation, this sense of sin?

"As for me," writes a certain other Mr. Kim, "death and misfortune reigned in our family and in my distress I took up the study of Geomancy. At that time a friend in our village first became a Christian and when I saw that he was in no way harmed by doing so and when I saw that others who became Christians suffered no evil effect, I thought over the saying 'It is the righteous man whom evil cannot harm' and I also had a desire to believe the Gospel. Moreover, my desire to believe (in Jesus) was the greater because there was a certain fearfulness of my mind constantly growing on *account of my sins* . . . but how it all came about is too long a story to tell."

In addition to all this subjective preparation there was a remarkable provision for the rapid spread of the printed Scriptures. Korea's excellent alphabet and easy script prepared in the providence of God nearly five hundred years ago, awaited in practical disuse for the coming of the Book which would be translated into the vernacular and printed in the easy character which even a coolie could learn to read. Not only was the instrument ready to hand, but there was scarcely any other literature in that same easy script and therefore available for the common people, so that the Bible was from its first introduction practically free from competition. It became the library and literature of thousands who had no other they could read. The classical literature of the country was in Chinese, and only those familiar with that language

understand what a foe to literacy is that difficult ideographic script. But in Korea there was this providential instrument of evangelization and an open field for its spread. Houses which had no other books soon had their Bibles or Testaments, certainly a Gospel or two and some hymn books. Scholars might scoff. For them there were versions in the Chinese character, but effective instrument and unchallenged opportunity were never more happily united than when the Bible was put into the language and script of the people of Korea.

The first translations of portions of the Bible were made only thirty-three years ago by missionaries in Manchuria in the days when Korea was as yet closed to the world. These were carried across the Yalu River by Christian Koreans who had been living on the Chinese side and became in a measure the seed sowing of future harvests. From the very first the Bible Societies, particularly the British and Foreign Society, have been the chief agencies in promoting accurate and complete translation, publication and wide distribution of the Scriptures. Their colporteurs go everywhere. Moreover, the Korean colporteur has been both ingenious and enthusiastic in his work. A certain village was notorious for its refusal to allow the Gospel to be preached within its bounds, and no "foreign books" could be sold in the market place. But once on a crowded market day a man appeared with a pack apparently full of the little circular pads which Korean women wear on their heads when balancing burdens there. He stood on a heap of wood in the market place and spoke to the gathering crowd. "See these little pads," he said, "they are woven from a special kind of reed that grows in a Southern province. Did you ever stop to think how those reeds got there? God put them there for our use and convenience. Would you like to know more about the God who provides such things and great spiritual blessings, too, for men? With each of the pads you buy I am giving away free a copy of a little book which tells you all about the matter. We call them the Blessed Word (Gospel) head-pads. Who will buy a Gospel head-pad?" Small wonder there is a church in that market town today. It is only an illustration of the evangelistic energy of the workers and the fruitage of the work. Today not only is the work of official and salaried colporteurs being carried on, but there is a growing movement of volunteer colportage among the churches, which is still more largely increasing the circulation of the Scriptures. Churches regarding themselves as merely evangelistic organizations (as indeed they should be, whether in Korea or America), send out their members two by two into "all the villages round about" in the effort to get the Scriptures into every house, and they follow it up with personal work. Moreover, the Korean Christian in his personal work does not fall into the error of trying to pass on a subjective experience without corroborative evidence. He tells of the joy and peace that are his through faith in Christ, but his answer to incredulity and opposition has become almost

stereotyped, "Do not listen to my word; if you read the Holy Writings you will know."

Missionaries themselves were colporteurs, and on the road always carried supplies of Bibles and portions of Scripture. New Christians were encouraged to buy copies for themselves, and if illiterate, were required in the majority of cases to learn to read the script and make a personal study of the Scriptures. Candidates for baptism must be able to say that they had read prescribed portions of the Bible. All of these things combined to give large importance to the Word, and the constant carrying of a Bible wrapped in the inevitable cotton parcel carrier, became a mark of the Christian. This latter custom, indeed, proved an actual lifesaver to many in the turbulent days before annexation when the insurgents were shooting on sight any of their countrymen suspected of pro-Japanese tendencies. The cropped hair of the Christians was a suspiciously pro-Japanese token, but the little bundle containing Bible and hymn book were taken as counter evidence that the haircut indicated religious rather than political predilections! There are instances on record, however, where a Christian who concealed his Bible was shot on suspicion and his assailants learned too late that he really was a Christian, but one ashamed of his calling!

This wide distribution of the Scriptures is making scriptural conceptions and language familiar to thousands who have never professed themselves Christians, and no one can ever tell the number of those who have been brought to a knowledge of Christ from a simple reading of the printed Word. Let one Christian testify to his own experience.

"In the year 1902 I received casually from an unbeliever a scripture tract called 'Principles of Truth' and having read it carefully I knew in my conscience it was truth, and then in 1907 at the Yung Chun market I bought a copy of John's Gospel in the vernacular and having studied this for a year had a mind to believe in Jesus, but there was no house of worship in my neighborhood so I let another year go by, but in 1908 I looked up the church at Im Pung and attended there for five months until having preached effectively to some two score people in mine own village I made a place of prayer meeting in mine own house and there in the next year I myself understood clearly the truth of the forgiveness of sins and thereafter, digging at the matter little by little, I have come to a true belief in John 11: 25-26 (I am the Resurrection and the life)."

There you have in his own words the initial impulse, the means and the method. God's Word piercing a conscience, received in faith, studied with persistence makes wise unto salvation.

(To be concluded in October)



MISS WYCKOFF'S CLASS OF OUTDOOR GYMNASTICS IN THE UNION CHRISTIAN COLLEGE, MADRAS

College Women in America and Their Sister College in India

BY MRS. HENRY W. PEABODY, BEVERLY, MASS.

SIR RABINDRANATH TAGORE, in his final address as he was leaving America, stated that American women, in his estimation, are crude and impotent. It is due, however, not to Mr. Tagore and his countrymen, but to American and British women that even one per cent. of Indian women are able to read Mr. Tagore's poems. Pioneer work of Christian women has resulted in a chain of secondary schools and has created the demand for a Christian college for women in India.

The first Union Christian College opened in July, 1915. A Board of Governors was appointed representing twelve boards, six in Great Britain, including the Church of England and the Church of Scotland, five in the United States, and one in Canada. Miss Eleanor McDougall, a member of the faculty of London University, was chosen president.

The history of the college reads like a fairy tale. It opened in the second year of war with every discouragement, with no permanent home, and with the assurance that the British Government in India, usually so generous with grants of aid for educational enterprises, could do abso-

lutely nothing during the war. It demanded faith and courage to forge ahead. They were not lacking. The college opened July 1, 1915, with 42 students, in a rented house, with an incomplete staff. July 1, 1916, found an entering class of 72, a permanent home known as Doveton House, with ten acres of land in the most beautiful residential section of the city of Madras, on a street prophetically named College Road. These premises were the gift of the Woman's American Baptist Foreign Mission Society from the legacy of Laura Spelman Rockefeller. This legacy came to the Society with the recommendation that a certain part of it be used for higher educational institutions for women in the Far East.

Miss McDougall's recent Journal gives a description of this permanent home, and the latest news regarding the additional building which was needed for a large entering class at the opening of the third year, July 1, 1917.

"The house is approached from both gates by a very beautiful avenue of trees. It opens in front of the house and discloses what is, I believe, the tallest portico in Madras, raised on four huge white pillars and sheltering both the entrance and the room upstairs from the southern sun. The house extends symmetrically to left and right, three rooms in length on each side, and recedes far back northwards in the middle, giving us on each floor a magnificent room with the ceilings supported by two rows of white pillars. Each room ends in a large bow and a very wide verandah goes all round. We use these rooms as dining hall and library, thus sacrificing, we are told, the best dancing floors of Madras, for, curiously enough, though every part of the building is of stone, the stairs and these two floors are of wood. The staircase also is a great wonder, for it goes in seven flights round the walls of our square hall without any visible means of support, and it is not strange that some of our new students who had never before been in a house of more than one story, felt a little nervous about going up to bed. On the roof there is a large sleeping room with very many doors and hardly any walls, but most of the space is clear, and it is an admirable place for observing the stars. In the daytime we have a delightful view chiefly of treetops with occasional spires and towers, for though Madras has half a million inhabitants they and their houses are lost in the ocean of leaves. Madras itself turns from green to brown in the hot weather, but the trees always keep their fresh green leaves.

"This house which has been inhabited by a long series of government officials in high place and occasionally by Indian potentates, such as the late Gackwar of Baroda who was detained there, is used by us chiefly for academic purposes. Our five class rooms are here, and the library and dining hall, also the office and the small porch which is all that we can spare for a students' Common Room. Four of the staff live here, but only nine of the fifty-two resident students. The rest are in the bungalow, consisting of three large rooms and a very wide veranda. We



MISS DIBELL'S CLASS IN BIOLOGY ON THE VERANDA

have built another story on the roof of this—nine small rooms round an open space, Indian fashion, and the house is now inhabited by two of the staff and some twenty-five students. The others live in small rooms round an open courtyard in what was, I think, the Gaekwar's zenana. We made a window in every room and added bathrooms, and it has resulted in a very charming little habitation overlooked by a great tree.

"Between this and the big house there is an oblong building of some size with a large upper room approached by two external stairways. This we have made our chapel, and a real church bell, the gift of a few Westfield students, calls us to prayers twice a day and to other services such as the regular meetings for intercession about the war, and the Sunday afternoon chapel service. It is a peaceful spot, full of light and silence. Its white walls have no adornment except a series of Hale's pictures of the life of Christ and a copy of the 'Praying Hands,' of Dürer. The many windows are protected by dark green shutters, and the breeze blows softly through.

"My own room is the most charming in the college, but I must not say much about it as I think that next year I shall be lodged elsewhere. If the college increases, as no doubt it will, my present abode will be needed as a class-room, and the rooms at present used by Miss Coon, Miss Paul and Miss Fisher will be adapted for the teaching of Science. Our great desire is to put up a new residential building to house these

dispossessed lecturers and the new students whom we must expect, and to devote this house entirely to teaching, keeping only the beautiful high-roofed dining hall in domestic use. We have at present 52 resident students, and I think that we shall rapidly rise to 100. After that it becomes a matter for very serious consideration whether we shall not defeat our own purpose by admitting more students. Some of us feel strongly that the Indian girls at their present stage cannot profitably be taught in large classes and that community life will, for them, lose its chief value if the number of students is so large that personal relations become slight and general. Both in their studies and in their social life each individual needs the close personal attention which cannot possibly be given to multitudes.

For these two purposes, the extension of our residence and the establishment of our science department, we needed £9,000. A very great joy came to us last month in the shape of a promise from Government to pay half the expenses of the building of the new residence, and it is believed that probably half the expenses of the Science Hall will come from the same source.

We have still untouched \$7,500 of the Westfield gift which is lying in the bank and peacefully producing two rupees a day for us in the way of interest. So we still need \$10,000 or \$15,000, and we are hopefully trusting that this may be sent to us."

The challenge we meet just now is not great and must be answered immediately. The Indian Government will break its rules and provide a half grant of £4,500 if British and American women will secure the other half, \$22,500. British women have already bravely pledged \$12,500 of this amount, of which Miss McDougall's own college in London gave \$7,500. Let us remember that these British women are in the midst of war, which has not yet touched us to the point of sacrifice. They are taxed and burdened beyond all comprehension, and yet they rise bravely to meet this challenge. We must not fail them. We are their allies in this enterprise of peace.

The Board of Governors earnestly hopes that collegiate alumnae of America will unite in meeting the imperative needs of this sister college. Among the best gifts from America are the three young women for the faculty.

Already Boston, Cleveland and New York have appointed committees of twenty-five representing groups of collegiate alumnae. These women are securing their full share of this amount, \$7,500. It is hoped that other college groups and individuals interested in the higher education of women will respond to the call. Since this article was written a gift of \$2,000 nearly completes the assessment of \$7,500. Miss McDougall's recent letters however urge that if possible \$10,000 be secured, and the fund will be left open for gifts which we trust may be received before October 1st. The Secretary and Treasurer is Rev. W. I. Chamberlain, 25 East Twenty-second Street, New York City.



A TRAVELING SCHOOL HOUSE ON THE MEXICAN BORDER

A Traveling School House

BY MISS LEE McCRAE, LOS ANGELES, CALIFORNIA

This interesting story is an illustration of what might be done in many out-lying towns on the railroads to supply Church and Sunday-School services where there are none or where construction work is being done.—EDITOR.

SOMEWHERE along the Southern Pacific railway, in the desert lands close to the Mexican border, you may find a train that looks like a freight, but is not. It is a passenger train. All of the red box cars have little high-up windows—or shuttered holes for windows—and stove-pipe chimneys sticking up through holes in the roofs. The car on the end flies the American flag to show that it is an American school-house.

This traveling school-house is not on Uncle Sam's books. It is built and maintained by the railway company, and the idea originated in the brain and heart of Superintendent W. H. Whelan. It is the first of its kind in the world, and meets a great need. This railroad stretches over a territory so immense that the fastest train takes nearly three days and nights to go from New Orleans to Los Angeles. Much of this is prairie primeval, with never a town or hamlet to which the crews of its construction trains can go at night for food and shelter. The men must eat and "bunk" in the cars wherever they happen to be, and their families must live in the box cars, too, to be shifted as the construction work demands.

It is a hard life, yet the laborers come eagerly and consider themselves fortunate to hold so good a job. Only the foreman and time-

keepers are Americans. All the rest—2,200 of them scattered over this division—are Mexicans, and when they came straggling across the border in little bands, seeking work, they brought absolutely nothing with them save their wives and children and dogs. Few were decently clothed; they had only what household goods they could carry in their arms. All were so hungry that they had to be fed for several days before the men were able to go to work.

Seeing their pitiful need, Mr. Whelan resolved to put into practice that good old Salvation Army slogan, "Soup, Soap and Salvation." At his orders, the poor migrants were taken into settled camps, fed, made to "wash up" (and disinfect), were given clothing and shelter and allowed some days in which to get physically fit before being put to work. The wives and children shared in all this, so that it is no wonder that they clamor to "speak Americana" and *be* Americana! That is exactly what the great railway system wants of them.

In each camp where there are cabins regular settlement work is done among them. They are given quick-growing trees and vines to plant; an abundance of pure water is provided; and even ice is supplied in torrid weather. Paid teachers go to the homes to teach the women simple sewing, cooking, sanitation, and general principles of health and home-making. A white-painted hospital car is installed, with its physician in charge, equipped with cots for the sick, baths for everybody, and medical advice as free to them as the winds of the desert. Many and many a wee Mexican opens its eyes to the light of earth in this white box car—so many that it is called the "Nursery."

The people respond to this kindness, for in the *real* Mexican—where the strain of the Yaqui Indian is missing—is always a vague out-reaching for better things than he has known. Once fed and clothed and given a decent wage and he becomes a good worker. In the women, particularly, underneath their moral evil and the vileness of their outward living, there is an anxiety for things that make for civilization, for homes and beauty and music, for what their lives have missed till now. Perhaps it is a far bit of inheritance from their Spanish ancestry.

Wherever the railroad can do so they build little school-houses—often of railroad ties on end—to which the children come gladly. Mr. Whelan started in life as a school-teacher, and for a good many years has carried on this work along his Arizona and New Mexico divisions. Some of the first pupils were graduated from high school last summer. Mr. Whelan says:

"There was one problem hard to solve: schooling for the children of our extra gangs which live in outfit cars and are moved about as the construction work demands; hence the need for and the establishment of school cars. The experiment is working so well that we now have three more school cars ready for the road. The children themselves



INSIDE OF THE TRAVELING SCHOOL HOUSE

are, as a rule, quite bright, study hard, and are as proud of their school and Stars and Stripes as any little Americans."

The new invention, the telegraphone, has been installed along this railway and the construction crews have learned that by connecting them up they can have music all along the line. So at night, when the toil of the day is done, when the great flaming sun has blinked its last ray across the hot mesa, the tired people lounge outside their box-car homes and listen to the music that comes from miles and miles away. It quiets their quarreling, silences their swearing, and makes the whole world seem good and kind. While the phonograph grinds late into the night, these little children climb up the brakeman's iron ladder on the sides of their houses, spread their blankets upon the roofs, and lie down under the open sky to sleep, thinking how nice it is to be an American. It is the car with the flag at the end of the train that is responsible for much of this; and back of that the big-souled man who says:

"Wages are not all we owe in this world."

Why Am I a Christian?

Answers to that question from three Indian Christians, as found in J. T. Taylor's
"In the Heart of India"

I AM a Christian because the love of Christ constrains me. He lived and died for me. He is now my living, personal Saviour. His loving presence is all-sufficient for me. He satisfies all the cravings of my heart. Without Him I find life not to be worth living. I cannot but be a Christian, most unworthy though I am to be called so."

Another testifies: "I do not know how I can live a holy life in this world and be in communion with the Divine, without being a Christian. Since accepting Jesus as my Saviour I have got such a victory over temptations and my sins in which I used to fall so often. The vision of the loving Father through Jesus is so clear that there is perfect peace and joy, and love to help my fellowmen. That's why I am a Christian."

A third says: "I am a Christian because in my own experience I have found a personal Saviour in our Lord Jesus Christ. He is to me not an abstract, philosophic Ideal, nor a mere Historical Person, but a Living Presence, realized in my everyday life, leading and guiding me through the vicissitudes of life, notwithstanding my weaknesses and frailties. I have found Him a ready Helper in all my trials and difficulties, and a loving and sympathizing Friend in my life struggles through this world, giving me assurance that He will be the fulfillment of my hope when this life ends to be resuscitated again in the glory of the resurrection. In communion with Him I have found that peace of mind and spiritual strength which enabled me so far to battle through the indifference and misunderstandings of the world. In the knowledge that I am one of His—a Christian, I have felt that joy and peace which the world had not given me. I am fully convinced that there is nothing in this world which can give that assurance of salvation and divine life that Christianity can give."

What Christianity Has Given Japan

TRANSLATED BY REV. OTIS CARY, D.D., OF KYOTO

From an editorial in the (Japan) *Christian World*

AN American pastor investigating conditions in our country said to me, "I specially desire to learn what Christianity has added to the former civilization of Japan, and what it would have come to in the course of natural development." The subject thus proposed is one interesting not only to an American Christian, but also deserving consideration by Japanese believers. Hence I will give the main points of my reply.

1. *A conception of Kami.* [This Japanese word is the one that has been adopted by Christians to designate God. The word may be used in either number.] Christianity has to a very marked degree transformed our conception of Kami. Formerly we thought of many kami who were the deified forces of nature, the spirits of heroes, or the patron deities of different localities. Although the philosophy we had received from China spoke of "The Heavenly Sovereign," or "Celestial and Terrestrial Kami," these terms were very indefinite in their meaning. Christianity, on the other hand, has told us of a Kami who is the Supreme Personality, the Ruler of the Universe. The thought contained in the English word "God" has wrought a great change in Japanese literature and also in our spoken language, so that most persons now think of Kami as the Lord and Ruler of heaven and earth. When Japanese now hear such expressions as "the unseen Kami" or "the Kami of heaven and earth," instead of thinking of the Kami as they once did, they spontaneously connect the word with the conception of Kami as taught by Christianity.

2. *A conception of humanity.* The reading-book used by primary schools at the beginning of the Meiji era (1868-1912) contained the sentence, "God is the Ruler of heaven and earth: man is

the spiritual head of all things" [the book was largely a translation, and probably the English of the latter half of this quotation was something like "Man is the head of creation"]. This statement concerning man has now gained general acceptance. If we seek the source of the facts that our laws now recognize the rights of individuals and that everybody now thinks of the soul as immortal and of infinite value, we must look to Christianity and Western civilization.

3. *Sound views of the world.* In contrast to the Buddhist view which looks on the world as only evil, and to the Oriental view of human life which treats it as a passing jest, an earnest moral conception of the world has been introduced by Christianity. English literature has therefore given to the young men of Japan a sane view of life. Among our writers there has sometimes been a tendency to speak disparagingly of Western nations, sneering at their civilization as materialistic and governed by the worship of wealth; but this only shows that they have written with insufficient knowledge.

4. *The person of Christ.* For more than a thousand years our people have worshipped Confucius and Buddha, looking up to them as the greatest of men. At the beginning of mission work in this country Jesus was regarded with disdain. Now, at the very least, he is thought worthy of a place beside these two sages as an object of reverence. Probably he is of the three the one whose life is being most widely made known. The personality of Christ is the most valuable gift that Christianity has brought to Japan.

5. *The Bible.* Of the thousands of books that have been published in modern Japan, no other has had such con-

tinuous and wide circulation among people of high and low estate as has the Bible. Christians are not the only ones that love to read it. It has attained a wide circulation. Its value as literature and its influence on other literature cannot be measured. The Bible must be included among the great gifts that Christianity has brought to Japan.

6. *The home.* It is Christianity that has brought us the conception of a pure home founded on the union of one man with one woman. The missionaries have in this matter given us excellent object lessons. Confucianism, Buddhism, and our native Bushido did not teach the sacredness of the marriage relation, or present monogamy as its ideal. They failed to make these principles fundamental in family and national life.

7. *Elevation of woman.* When Christianity came to Japan, it put forth efforts to raise woman's position and to encourage her in taking an active part in society. Oriental ethics and religion had a tendency to look on women as inferior beings and to treat them tyrannically. Although Japan in ancient times often saw women taking a prominent part in affairs, it is evident that the influences of Buddhism and Confucianism were against this. When Christian missionaries came, they opened schools for girls, and we owe it chiefly to Christianity that we now have women's societies, women's temperance unions, young women's associations, and other social organizations of a similar nature.

8. *Philanthropy.* Christianity has originated many social movements in Japan. It is true that long ago Buddhism engaged in some works of charity, but afterwards these degenerated into mere ceremonies that were chiefly for the benefit of the dead. Shinto did nothing worthy of mention in the way of charity. On the other hand, even when Christians were few in number, they founded orphanages, homes for discharged prisoners, and working girls' homes. They have been the leaders in establishing associations for young men and for young women, in the work of the Salvation Army, in moral reform as-

sociations, temperance societies, movements for abolishing licensed vice, etc. Christianity has not only been active in introducing new thoughts and in giving spiritual consolation, but by initiating and energetically conducting philanthropic enterprises it has set such an example that other religious and non-religious bodies have become its imitators.

9. *The Sabbath.* Early in the Meiji period the government offices and some other public institutions put aside the former system of holidays and made Sunday a rest day. Though this was not done from religious motives, it was an unconscious adoption of an important Christian institution. From our point of view the use made of this holiday is unsatisfactory, yet it cannot be denied that it is bringing great benefits to many people. It need not be added that the meetings held on Sundays in the churches are of spiritual advantage.

10. *The influence on other religions.* Christianity has been a spur to the old religions and has aroused them to activity. The many signs of life lately displayed by Buddhist and Shinto sects that had fallen into a state of decay cannot all be referred to a single cause, but the chief one is the spread of Christianity. Buddhists are to be congratulated on their success in imitating Christian movements. They have founded schools for the education of the priests and the laity. They have established women's societies, young men's associations, charitable institutions, and Sunday-schools. Something in the same line is seen in Shinto. It is evident that in addition to what Christianity has done directly for Japanese society, its indirect benefits are many.



In the letter accompanying his translation of this very interesting statement Dr. Cary says:

"Perhaps this article is a little too optimistic in two points. I hardly think it correct to imply that the larger part of the Japanese people think of the God of Christianity when such expressions as 'the unseen Kami' are used, though it may be true of the educated classes.



BEST METHODS



Conducted by BELLE M. BRAIN, 38 Union Avenue, Schenectady, N. Y.

MISSIONARY STORIES OF THE HYMNS

This month we present a group of missionary stories of well-known hymns and suggest the following ways of using them:

1. *Missionary Song Services.* An entire meeting may be devoted with pleasure and profit to a Missionary Song Service in which a number of hymns are sung and their stories told. This plan may also be used for the Sunday evening church service. The stories may all be told by one person (the leader), or they may be given by a number of different persons. The singing may be entirely congregational or a few hymns may be sung as solos or quartets. In its simple form a Missionary Song Service may be arranged for on very short notice, which makes it available for an emergency program, i.e., a program that must be hastily put together because of some failure.

2. *A Hymn a Month.* In the Sunday-school, Young People's Society or the Woman's Missionary Society, one hymn with its story might be given each month for a year. This plan is being used by a Woman's Missionary Society in Schenectady this year.

3. *A Hymn a Year.* Some missionary societies select a hymn for the year and have it sung at each meeting. If one is selected with a strong missionary story, it will make it more interesting and effective.

4. *A Topic for a Paper.* A paper or address, giving the missionary stories of a number of hymns, together with some account of the use and value of music on the mission field, will be found profitable for any missionary program.

A Hymn with a Missionary Postscript

The hymn, "He leadeth me," has much to commend it to those who love

the cause of missions. It has been translated into many tongues and is known and loved around the world. Its author, Professor J. H. Gilmore of Rochester, N. Y., has given a daughter, Mrs. Ruth Gilmore Hattersley, and a son, Professor David Gilmore of Rangoon Baptist College, to missionary work in Burma; and it has the distinction, unique among hymns, of having had added to it a missionary postscript after it had been singing its way around the world for fifty years.

In response to our request for information in regard to the hymn and its postscript, Professor Gilmore has sent us the following letter. Though not prepared for publication, we take the liberty of printing it entire, believing that it will be of great interest just now.

"The hymn, 'He leadeth me,' was written in 1862 in the very darkest period of our Civil War. I was supplying the pulpit of the First Baptist Church in Philadelphia for a few Sundays, and was expected to give a somewhat extended talk at the mid-week service. I began to give an exposition of the Twenty-third Psalm which I had given elsewhere two or three times before. But that night I did not get farther than the words, 'He leadeth me.' I saw a depth of meaning in those words that I had never seen before. I felt then, as I feel now when this terrible war is being waged in Europe, that it made no difference where we were led, if we were only sure that God was leading us.

"After the meeting broke up, a few of us went into the house of Deacon Wattson next door to the church, where I was stopping, and we kept on talking about the blessedness of being confident of Divine leadership.

"While the good people talked, I took out my pencil and wrote 'He leadeth me,' just as it stands today with one exception. I made it a hymn of six-lined stanzas. My wife sent it to *The Watchman and Reflector*. Mr. Bradbury saw it and added the two lines,

'His faithful follower I would be,
For by His hand He leadeth me.'

"About the postscript. It was not written on the fiftieth anniversary of the hymn, as has been stated. But something did happen on that fiftieth anniversary which I like to associate with the hymn. As I have said, the hymn was written in 1862; in 1912, just fifty years later, my daughter Ruth married the Rev. Linn W. Hattersley and sailed for Burma to devote her life to foreign missions.

"Naturally I was feeling deeply interested in foreign missions at that time, and the postscript may have taken shape then, though I think it was a little later. In 1914 the one hundredth anniversary of Adoniram Judson's entrance on his work in Burma was celebrated in Boston, and my son, Doctor David C. Gilmore, who has been a missionary to Burma for more than a quarter of a century, was to be one of the speakers. I gave him some copies of the *Missionary Postscript*, thinking they might be useful, and a lady who was present at the Judson Centennial has told me how greatly the missionaries enjoyed singing the new verses of the old familiar hymn.

"You will be warranted, I think, in saying that the *Missionary Postscript* to 'He leadeth me' was inspired by the consecration of Professor Gilmore's daughter to foreign missionary work just fifty years after her father wrote the hymn and that it was first sung at the Judson Centennial in Boston, 1914.

"I might add in closing that some have objected to 'He leadeth me' on the ground that 'there is no Christ in it.' It was partly to counteract that objection that I wrote,

'Jesus, our Saviour and our Lord,
We bow to Thee with glad accord.'

THE MISSIONARY POSTSCRIPT

1. Jesus, our Saviour and our Lord,
We bow to Him with glad accord.
'Tis His to point us out the way;
'Tis ours to follow and obey.

Refrain

He leadeth me, He leadeth me,
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand He leadeth me.

2. He leads us on to foreign lands,
'Mid Arctic snows, o'er tropic sands;
And we, obedient to His will,
Still follow where He leadeth still.
3. Obeying His divine command,
Sustained by His Almighty Hand,
'Tis ours to usher in that day,
When all the world shall own His sway.

"He Leadeth Me" in Armenia

A touching illustration of the power of the hymn, "He leadeth me" to help those who are passing through sorrow and trial, has recently come from Armenia. It is told as follows in a letter from a young woman missionary of the American Board in Turkey:

"Miss — and I saw the departure of hundreds of Armenians into hopeless exile. It was heartbreaking and too awful even to imagine. Yet we praise God that we were permitted to see the Christian faith and humility manifested by so many. There may have been examples of cursing against God and utter loss of faith, but we did not personally come in contact with them.

"How often did we pray together with those about to go, and with tears streaming down our faces beseech God to keep our faith sure! How often did men and women clasp our hands at parting and say, 'Let God's will be done; we have no other hope!'

"Effendi —, the Protestant preacher, came to our compound the morning of his leaving and asked that we might all have worship together with the girls and teachers. His young wife, who was about to become a mother, was left to our care. Whether they will ever be reunited I do not know. With entire calm he read from God's Word and prayed for God's protection for us all

who were left behind. At the close he asked that the girls sing 'He leadeth me.'"

The Master Missionary Hymn

Doctor Augustus C. Thompson, the eminent author of "Moravian Missions," declares that "From Greenland's icy mountains . . . they call us to deliver," is a mere poetic myth, for there are no living creatures on those icy heights to call. And Dan Crawford, suffering from thirst in the heart of the Dark Continent, with nothing to drink but "filthy green stuff," thinks it would be a great improvement if "Africa's sunny fountains" rolled down water instead of "golden sands!" Nevertheless, notwithstanding the critics, "From Greenland's Icy Mountains" continues to be, as it has been for nearly one hundred years, the master missionary hymn.

The hymn was written in 1819 by Bishop Heber, then a young English rector, but not until 1823 was a suitable musical mate found for it. Then Lowell Mason, a young composer of Savannah, Ga., set it to the tune "Missionary," to which it is now sung everywhere—except in Central Madagascar! The story of why it is sung to a different tune there will be much enjoyed by those who object to having their favorite hymns set to new music. It is told in "Thirty Years in Madagascar" by the Rev. T. T. Matthews as follows:

"There was a new missionary hymn in use in the capital, a free adaptation of 'From Greenland's Icy Mountains,' and I wanted it sung at the opening of our new church at Fihaonana. So I told my people that I wanted them to learn it, and at one of our singing classes I started off singing it to its tune, 'Missionary.' But no one joined in.

"I stopped and asked, 'Why do you not join in the singing?'

"They answered, 'That won't do, sir.'

"'Why not?' I asked.

"'Sir,' they said, 'that can't be the proper tune, for it is the *vady* (wife) of another hymn.'

"In Madagascar all things that go to-

gether in pairs are called *Mivady*, i.e., mated, matched, married—literally husband and wife. Thus a pair of gloves are *mivady*; so are a pair of socks or boots or shoes. The same idea is applied by our people to a hymn and its tune. The hymn is regarded as the husband and the tune as its *vady* (wife). Every hymn must have its own tune and our people will not allow them to be separated—'divorced,' as they call it. It seems that they had married the tune 'Missionary' to another English hymn, and felt that it would be improper to separate this harmonious husband and wife! And they demanded consistency on my part.

"'You often tell us,' they said, 'that divorcing is wrong. Yet here you yourself want to divorce these united ones.'

"'But that is absurd,' I said. 'The hymn suffers nothing by the separation, nor does the tune. Over on the other side of the ocean we use one tune to a dozen hymns and one hymn to a dozen different tunes.'

"'You white people may do as you please,' they answered, 'but we don't like such doings. We regard it as altogether wrong.'

"'Well,' I said, 'I don't want to force you to do what you think is wrong. But I did want to sing this hymn at the opening services.'

"'So you can, sir,' they replied. 'Just seek another *vady* for it.'

"'But where could I get a tune for it?' I asked. 'I'm afraid I don't know enough about music to set a hymn to a tune even if I found one.'

"'If you set yourself to it, sir, you could manage somehow,' they replied.

"I tried some of the old Scotch psalm-tunes in vain. They would not fit. But on Friday afternoon, while preparing for the Bible class, there flashed into my mind a tune that I had heard in Edinburgh eight years before. It sounded as though it might be a suitable *vady* for the hymn. I tried the two together, and the 'marriage likeness' was so clear I proclaimed the banns and united them then and there. In the afternoon I sang the hymn set to the new tune.

"'That's it, sir,' they said. 'We knew you could find a *vady* for it if you only set your wits to work.'

"It satisfied them perfectly, and at the opening service they sang it with great heartiness."

Livingstone's Favorite Hymn

"When we know the favorite hymn of a man," says William T. Stead, "we have gained a glimpse of his inner life."

This was certainly true in the case of David Livingstone, whose favorite hymn was "O God of Bethel, by Whose Hand." It cheered him greatly during the privations and sufferings of his long journey through Africa, and it was sung at the great service in Westminster Abbey when his body was finally laid to rest on April 18, 1874.

Whoever will take the trouble to carefully study this hymn will certainly gain a new insight into the inner life of the great "hunter of paths who walked 27,000 miles as the white man counts distance."

Through each perplexing path of life,
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread Thy covering wings around
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

When "The Ilala" was Launched

In May, 1875, when a party of Scotchmen, led by Mr. E. D. Young, of the Royal Navy, started for Africa to found the Livingstonia Mission in Nyasaland, they took with them the *Ilala*, a little steamer named for the village in which Livingstone died.

It was to be used on Lake Nyasa, 450 miles inland up the Zambesi and Shire rivers, and it was no small task to get it there. At the great Murchison Rapids in the Upper Shire it had to be taken apart and carried 60 miles on the backs of 1,000 natives along a roadless mountain track through long grass and thorny thickets under a tropical sun. Then it was bolted together again and launched

on the river for its last one hundred miles.

It was the first steamer ever launched on an African lake, and many had prophesied that it would never reach its destination. But at length, on October 12, 1875, just as the sun was rising, the little vessel steamed out of the river into the broad waters of the lake, the entire journey having been accomplished without hurt or mishap. It was an auspicious moment which is thus described by Doctor Wells in his life of "Stewart of Lovedale":

"The entrance of this little steamer into the sealike lake was the birth-hour of a great era in the history of Central Africa. Five slave dhows were then on the lake, and one of them lowered its flag to the British flag flying at the mast-head of the *Ilala*. As the bell of the mission steamer rang out, it sounded the death-knell of African slavery. The sight and sound filled the Arabs with consternation, for they knew that their slaving days would soon be over.

"'God speed you,' Mr. Young said reverently, as the little craft entered the lake.

"'Amen!' his mates responded.

"Then the steam was shut off, the engines ceased to throb, and a hushed silence fell upon the little party. They assembled on deck and engaged in divine worship. With awed and rejoicing hearts they sang the metrical version of the Hundredth Psalm, so dear to Scotchmen everywhere:

'All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.'

Consecrating "The Church in the Slave Market"

Three hymns, all favorites throughout Christendom, are associated with the consecration of Christ Church, Zanzibar, the famous "Church in the Slave Market," erected by the Universities Mission to Central Africa.

On June 6, 1873, one month after the death of Livingstone at Ilala (who shall say it was not in answer to his dying

prayers?) a treaty was signed between Great Britain and the Sultan of Zanzibar which closed the great open slave market at Zanzibar at once and forever. The notorious shambles, where for generations men and women had been bought and sold like cattle, stood empty and deserted, and the Rev. Arthur N. West, a wealthy young clergyman who had come out as a missionary, suggested that a Christian church be built on the site. Early in September he bought as much of the ground as could be purchased and the church was begun shortly after. By Christmas the foundation stone was ready to be put into place, and a notable service was held. After the stone was laid, prayer was offered, and "Jerusalem the Golden," Bernard of Cluny's much-loved hymn, was sung. As the words rang out, consecrating to the service of God the place that, less than six months earlier, had been a citadel of Satan, many hearts were filled with rejoicing. There were many difficulties connected with the erection of the building, but with Doctor Steere (afterwards Bishop) as master-builder, the massive structure slowly reared its walls, successive Christmas days marking epochs in its progress.

At length, on Christmas, 1879, the church was completed with the exception of the altar, which now stands on the exact site of the old whipping-post, and a great opening service was held. It was attended by all the Europeans in the island and a great crowd of natives in festive attire. The hymns, "Hark, the Herald Angels Sing" and "While Shepherds Watched Their Flocks," were sung in Swahili, and one of the strange sights of the day was the groups of Arabs who had so often bargained for slaves on this spot, standing in the ante-chapel listening to the singing.

A Floating School

"All Hail the Power of Jesus' Name," said to be one of the ten hymns most used in English-speaking lands, is sung in almost every mission field where the name of Christ is known and loved.

At one time George Grenfell, the

Congo missionary and explorer, was greatly cheered by hearing it sung by some native school boys on a canoe in the river. Many things had combined to depress him—especially the long and trying delays that prevented his establishing a new station farther inland—and to use his own words, he had had one of the longest and biggest fits of "the blues" in his experience. How the hymn helped is told in a letter written on board the little mission steamer, *Peace*, under date of October 1, 1905. We reprint it from Grenfell's biography by Hawker.

"I have not been under the clouds all the time, for bright gleams have broken through again and again; had it not been so I must have given up in despair. I shall never forget one evening, a few weeks ago, as we were looking for a good camping-place among the reed-covered sand banks. There was a threatening sunset and we sought a shelter from what promised to be the stormy quarter.

"Suddenly we heard strike up 'All hail the power of Jesus' name,' from on board a big fishing canoe among the reeds. We had not noticed it, but the crew had recognized the *Peace*, and gave us what to me was a glorious welcome that will long remain a blessed memory! We anchored right there, and found that the boys on board this canoe and several others (they sleep out in these canoes for weeks together at the fishing season) had brought their lesson books with them, and were 'keeping school' in the fishing fleet, and teaching the hymns they had learned ashore to their comrades afloat. Whose heart could not be moved to hear 'Crown Him Lord of All' under such circumstances?

"It was just about this same place that, twenty-one years ago, we first came into view of the burning villages in the Arab slave-raid of 1884. I little thought then to live to see so blessed a change, and my heart went forth in praise! God's Kingdom is surely coming; day by day the progress is not very apparent, but to me there is no fact more certain in the whole realm of Truth. The as-

tounding thing about it is that God is able to make use of such poor tools!"

A Hymn for the Orient

"Rock of Ages," regarded by many as the finest hymn in the language, is especially significant throughout the Orient where the followers of Buddha and the devotees of Hinduism are willing to perform any task, no matter how difficult or repulsive, in the hope of making merit and escaping the pain and sorrow of countless reincarnations of the soul.

Mrs. Lucy S. Bainbridge, who with her husband made a tour of the world studying Christian missions many years ago, tells of seeing a woman who, to make merit, dug with her own hands a well 25 feet deep and from 10 to 15 feet across. Not until long after it was completed did she learn of free salvation through Christ.

When Mrs. Bainbridge saw her she was an old woman past eighty, but she stretched forth the old, crippled hands that had performed such incredible labor in a vain endeavor to save her soul, and sang with her visitor,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

The Testing of a Hoa

"I'm Not Ashamed to Own My Lord" was used by Mackay of Formosa to strengthen the faith of A Hoa, his first convert. He was proving an efficient helper, but was early learning that the path of service, blessed as it is, is sometimes strewn with thorns. Doctor Mackay was preaching for the first time at Kelung, a heathen city in North Formosa, and was surrounded by a mob of angry idolators. Among them were some of A Hoa's old associates and their hatred for the missionary was only exceeded by their contempt for his convert. It was a trying moment for A Hoa. How the hymn helped him is told as follows by Mackay in "From Far Formosa."

"I turned to A Hoa and asked him to address the people. It was a moment of testing. Never before had he spoken for

Christ in the public street, and it was only a few months since he himself had first heard the Gospel. As he heard the vile and scornful words of his old comrades, he was silent and hung down his head. Immediately I read the first verse of a hymn and we sang it together. It was the old Scotch paraphrase that has so often put iron into the blood and courage into the hearts of trembling saints:

'I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the glory of His cross,
And honor all His laws.'

"It was enough. A Hoa raised his head and never again was he 'ashamed.' Looking out over that angry mob, he said, in the calm, clear tones of a man who believes and is unafraid, 'I am a Christian. I worship the true God. I cannot worship idols that rats can destroy. I am not afraid. I love Jesus. He is my Saviour and my Friend.'

"His testimony was brief, but it was brave and true. It is easy for a young man now to take his stand for Christ; there are other converts to cheer and encourage him. But it was different then. The word uttered by A Hoa to that crowd of rough and bitter heathen before the idol temple in Kelung was the first ever spoken for Christ to that generation by a native Christian in North Formosa, and he was enabled to do it through the hymn we sang."

Sooboonagam's Hymn

At her baptism, Sooboonagam Ammal, a high-caste Hindu convert of the Zenana Mission of the Methodist Church at Madras, sang the hymn, "Jesus, I my cross have taken," in a manner that touched every heart.

Sooboonagam was the daughter of a learned and influential Brahman of the strictest sort, and had been reared in seclusion in a home of wealth and refinement. She was the youngest and most petted child of the home, and all that money could buy or love could devise had been lavished upon her. She was clothed in the richest silk, and her jew-

els were rare and costly. At the same time she had been, from early childhood, unusually devout in her worship of the gods and there was no idolatrous ceremony into which she had not entered with zest.

Nevertheless, when she learned of Christ through the zenana workers, she gave herself wholly to Him. She soon found that she could not serve Him in her home—the opposition was so bitter. So she decided to forsake all—home, friends, high rank, wealth, costly jewels, even the mother she loved so well—and cast in her lot with the missionaries. On Christmas night, 1895, this timid, sheltered girl crept out into the streets alone and, under the cover of the darkness, made her way to the headquarters of the Methodist Mission. Five weeks later, though her relatives made strenuous efforts to win her back, she publicly confessed her faith in Christ and received baptism. At the close of the service she sang, at her own wish, the words so expressive of her feelings that they seemed written especially for her:

"Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shall be."

Saving An Opium Smoker

In "Pastor Hsi, One of China's Christians," Mrs. Howard Taylor tells how "Jesus loves me," the children's hymn, was the means of saving an opium smoker.

Through his Opium Refuges, Pastor Hsi was the means of saving hundreds of men enslaved through the opium habit and transforming them into sincere and earnest Christians. The men placed at the head of these Refuges were, for the most part, those who had themselves been saved by this means. One of these, Pastor Song, had been a confirmed opium smoker for whom there had seemed no hope of deliverance. But he was saved through the power of God, and gradually worked his way up until Hsi made him manager of the Refuge at

Chao-ch'eng in the province of Shansi. Here he did a great work, praying for the patients (often with fasting) and caring for them night and day with a tenderness and love akin to a mother's.

In the summer of 1894, while traveling through Shansi, a party of missionaries, including Mrs. Howard Taylor, stopped at Chao-ch'eng to visit the Refuge. One evening at twilight a number of Christians gathered in and told about the work and their beloved Pastor Song. One of the visitors asked if the patients suffered much, which brought out the following story of the hymn:

"Oh, yes," exclaimed many voices. "They suffer terribly at times. Often the Pastor is up six and eight times in the night. Some of the men in their anguish almost give way; others become so exhausted that it seems as if they must die. At times we have thought that they were dead. In their extremity the Pastor never leaves them. He thinks nothing of being up all night with them if necessary, praying with them, preparing food and medicine, and as they get better, singing and comforting their hearts."

"Oh, that singing, how well I remember it!" put in old Deacon Lee, once an opium slave, but now a church officer. "The only hymn that used to comfort me was '*Je-su ai O.*' He must have sung it to me a hundred times—'Jesus loves me, this I know.'"

Just a rough, weather-beaten old Chinaman was Deacon Lee, his face and neck one unbroken succession of wrinkles, his back bent, his *queue* reduced to a few gray hairs. But such a spirit in him; such glowing love for Jesus! He had been a desperate character before Song found him and led him to the Saviour.

"It was the singing that did it," he said.

Even as old Lee spoke, Pastor Song softly started the dear old hymn, and soon the rest all joined in. It seems to be the Pastor's habit to fill up all the intervals of life with singing, which no doubt partly explains his cheery brightness and power to help.

Welcoming a New Hymn in Japan

Doctor Samuel Robbins Brown, one of the great pioneers to Japan, had a lifelong passion for music. His tune, "Monson," was composed especially for his mother's hymn, "I love to steal a while away," and he constantly made use of his talent to further his work. In his biography, "A Maker of the New Orient," his fellow-missionary, William Elliot Griffiths, relates the following incident which shows how much pleasure he was able to give through his music in Japan:

"Music made up a large part of Robbins' life as boy, student, teacher, and missionary. How often do I remember him in Japan, with his rich tenor voice lifting up delightful song.

"Once in Tokio, at the house of Doctor Veeder of the Imperial University, when we were all around the piano, Mrs. Veeder laid upon the rack a fresh sheet of music, just received from the United States. Doctor Brown proceeded to read off the notes and sing while she played. The first verses were pleasant, the last two or three were entrancing. It was the now well-known hymn and tune, 'Tell me the Old, Old Story.' Delighted and thankful, we poured out our congratulations.

"Is it one of your old favorites?" I asked, not knowing its age.

"I never saw it before," he replied. "This is the first time I have ever sung it. But it's a good one, isn't it?"

Hymns by Native Christians

Many notable writers of hymns have been developed among the so-called native Christians on the mission field, and the Church, both at home and abroad, has been enriched by their deeply spiritual productions.

Many of these hymns have been written to accompany native airs and are too essentially Oriental for Occidental use. But three, at least, have already found a place in our hymnals—"O thou my soul, forget no more," by Krishna Pal, Carey's first convert; "Awaked by Sinai's awful sound," by Samson Occum, the famous Indian preacher of New Eng-

land; and "In the secret of His presence," by Ellen Lakshmi Goreh, a Mah-ratta Brahman of the highest caste who became, after her conversion, a missionary to Hindu women. This last is a universal favorite and is especially adapted for use as a solo.

Another native hymn, that should have a place in our hymnals, is "Take my heart for Thine, Jehovah," by the Rev. Joseph Andrianaivoravelona, pastor of the "Church of the Rock," Madagascar, and a famous writer of hymns which were sung all over the island. This man, called "The Spurgeon of Madagascar" on account of his eloquence, knew what it was to suffer for Christ. He had endured bitter persecution under Ranavalona I., and in February, 1897, when Ranavalona III. was deposed by the French, he with many other Protestants shared her exile on the island of Reunion. Five months later, on Sunday, August 1, he died suddenly soon after rising in the morning. The hymn was written during his imprisonment shortly before his death. It may be sung to any tune in 8, 7, 8, 7, 4, 7 metre—Oliphant, Sicilian Melody, or Zion.

TAKE MY HEART FOR THINE, JEHOVAH

Take my heart for Thine, Jehovah,
O my Father and my God;
Dwell within my heart forever,
Of that house be always Lord.
O my Father,
Let it be Thy dwelling now.

Take my heart for Thine, O Jesus,
O my Saviour and my Lord;
'Tis my heart instead of riches
Now I offer unto Thee.
O receive it
As a willing sacrifice.

Take my heart for Thine, O Spirit,
Holy Ghost from God sent down;
And this heart of mine enlighten,
Cleanse it for Thy temple throne.
O now take it,
Consecrate it for Thine own.

I will never close my heart, Lord,
But will open it to Thee;
To this heart of mine now enter
Reign without a rival here.
Yes, my Master,
Three in One and One in Three.

Woman's Home Mission Bulletin

Edited by MISS E. B. VERMILYE AND MRS. PHILIP M. ROSSMAN

HOME MISSION WEEK

THE Home Missions Council and the Council of Women for Home Missions have decided to participate in the observance of a week set apart and consecrated to the prayerful consideration of Home Missions in its nationwide phases. The theme adopted is: "America for Humanity—a Challenge for Service"—a topic so peculiarly in line with the needs of the hour.

The Council of Women offers the following suggestions for use in prayer meetings, Women's Missionary Societies and Bible Schools:

"That each denomination be asked to prepare material best suited to the needs of its own work, but that the Councils would suggest emphasizing all forms of Americanization effort such as schools for aliens, special courses for patriotism, civics, and English, and that patriotic programs and celebrations be used as much as possible especially with a view to influencing the children. It might be helpful if the churches could use their combined influence in their respective towns to bring about special patriotic celebration during Home Mission Week which should have a Christian significance. It has been suggested that it might be well to have at least one service which will be deeply spiritual with the thought of humiliation, penitence and prayer for guidance in meeting the tremendous national problems facing us in 1917-18. The regular Thanksgiving service would appear the logical time for this, and it might be possible for the Councils to prepare a statement to be sent to the Governors of the various states urging the incorporation of such an idea in their Thanksgiving Proclamations. As many know who have near relatives at the front, young men are going out to face things worse than suffocating gases and the destruction of bombs and bullets, and somehow we should try to bring a solemnizing influence to bear

that will really bring our nation to its knees before God. In observing Home Mission Week some feeling of the solemnity of the times should be conveyed so that in a real spirit of humility and seriousness our people may enter upon the observance of this week, for God, America and Humanity."

The Council of Women has also decided to hold its Day of Prayer for Home Missions, usually called in February, during this week, in order to center interest on this period. It will be observed November 22, and the program issued in the early fall will be in line with the topic for the week.

It is earnestly hoped that at this time of national peril and world catastrophe this week will be observed more widely than ever before. Every women's religious organization should plan to participate in this great national observance, that the imperative needs of our nation from the Christian viewpoint may receive the impression and expression which the peculiar opportunities and demands of this solemn time deserve.

Current Topics in Home Missions

American Indian Fields

The evangelical churches are united in the Home Missions Council for a forward move in Indian missions. New stations have been established by several denominations in California, Wyoming, Arizona, and other states, and the pupils of the Government schools have been more adequately provided with religious instruction and pastoral care.

One-half of the Indians of the United States are still unclaimed by any church as communicants or adherents.

In the State of California almost 20,000 Indians are widely scattered—fourteen thousand of these in the central and northern part of the state are in 257 bands located in 36 counties. Here the greatest religious destitution is found, not more than 2,000 of these Indians being

adherents of any church. Perhaps as many more have had some instruction in the Christian faith. This leaves 10,000 who are neglected, for whom the influences of the Church and its ordinances have not been provided.

The Indian population of the United States, exclusive of Alaska, is 335,753 according to the last report of the Commissioner of Indian Affairs.

Of 1,893 marriages reported in the statistics of the Government for last year, 494 were by tribal custom, and 1,395 by proper legal procedure. The death rate per thousand of Indian population was 23.33, and the birth rate 31.85.

The long-suffering Pimas of the Arizona desert are having their irrigation rights more adequately protected, and recent legislation provides for the construction of a dam on the Gila River, as also the determining by the Secretary of the Interior of the rights and priorities of the lands occupied by these Indians for generations.

A great opportunity is presented to Christian leaders to call the attention of Christian men and women to the need through the Civil Service for additional workers on the Government Indian fields.

The American Indian race is slowly but surely coming into the light and liberty of Christian faith and civilization. Paganism is on its last legs, and the younger generation of educated Indians has no further use for its rites and ceremonies, except here and there in the observances of outward forms and traditional customs. This is the opportunity of the Church and its missionaries to inculcate the teachings of Christianity in the whole race of red men. In spiritual, social and industrial advances the Indians have moved slowly, but during the last decade this rate of progress has been accelerated. A new spirit is manifest in Indian affairs.

In Kentucky

An interesting community work has recently been undertaken by the Woman's Board of the Presbyterian Church in Wooten's Creek, Kentucky.

While stopping there over night upon a recent trip through the mountains, representatives of the Board were greeted in the little one-roomed school house by practically the whole community, who were pathetically eager in their appeal to the Board to "do somethin' to help us."

The new work will be of the type of rural settlement with, for the first year, a head worker who is already on the field, and associated with her a trained nurse and director of religious work.

It is not the intention of the Board to establish another school, but to co-operate with the local authorities in rebuilding the present public school, in selecting teachers and in making it a model of its kind for that section of the mountains. It had been called graded, as the room was divided in the center by a curtain, on each side of which classes were conducted.

The nearest doctor is 12 miles away, his patients paying a dollar for each mile he travels on his way to see them.

The only religious influence in the community was a service held once every two weeks by the pastor from Hyden, the adjacent county seat.

Wooten's Creek is only one of many mountain communities which are beseeching the Board for work of this kind.

Lumbermen and Miners—recent efforts by Congregational missionaries among lumbermen in Washington.

There are several thousand men working in the forests of Washington, about 50 per cent. of whom are Scandinavians. Dressed as real lumbermen, carrying our bed and necessary luggage on our backs, we visited five camps in Snohomish and Kings counties. We were well received in all of the camps but one. At five-thirty the men came to the camp from their working places. After supper a meeting was announced and the service began by ringing the bell, the guitar serving that purpose. Preaching was in English and Swedish—the latter greatly enjoyed by the Scandinavians. At some of the camps the service could hardly be brought to a close as the men wanted to keep on sing-

ing. There are all kinds of men among the lumbermen, educated and uneducated, young and old, men with good characters and men who are low down, those who are Christian and those who are not. Therefore the missionary who goes to them with a heart to heart gospel shall receive blessings and be a blessing.

Lumber Camps of Minnesota

One cannot travel about northern Minnesota without seeing the wonderful transformation in all stages of its progress. There is still lumbering in the state, but the days when Minnesota was a veritable Eldorado to the lumberman are passing. But the lumber camps are by no means a thing of the past, and the lumberjack, one of the most picturesque figures of northern Minnesota is still in existence. He makes a bright and attractive figure on the background of the pine forest, and he is not only interesting to see but to hear, for like nature he speaks a various language. He has faults and they are grievous ones, but he is as a rule kind hearted and generous. It is because of his environment, as well as his human need, that a religious and brotherly interest has been taken in the lumberjack. It has not been easy to furnish lumber camps with religious services because of their remoteness; Congregational work has been largely confined to the villages and towns along the railroads where the greatest number of people could be reached, but in many instances, and wherever opportunity has offered and conditions have made it possible, missionaries are visiting remote camps in Minnesota and finding a hearty welcome and respectful hearing.

The Anthracite Miner

During the pioneer period in mining the operators provided rough homes for their workmen. There are only a few of these remaining now. English-speaking people, including Welsh and English, Scotch and Irish, occupied such homes forty or fifty years ago, but a large percentage of them now own their homes,

others rent better houses, and a few of the old houses are rented by the foreign element. When the Welsh and English came to Pennsylvania some seventy-five or more years ago, they brought their religious customs with them. One of the first things they did was to organize Sunday-schools, prayer meetings and preaching services. They stood in no need of evangelists inasmuch as they were zealous Christians. The large number of people who have come to this state in recent years have materially changed conditions in the coal fields. In truth, the district has become a mission field, and as we find openings we offer to these people such as we have.

FINDING HER LOST TREASURES

She calleth her friends and her neighbors together, saying, "Rejoice with me!"

A quadri-centennial service of glad rejoicing at the Church's recovery of her valued lost silver pieces (Luke xv: 8-9), in the Reformation Era. Celebrating the four hundredth anniversary of the beginning of Protestantism, October 31, 1517. Compiled by Mrs. Charles L. Fry.

Order of Service

Opening Hymn: "The Church's One Foundation."

Prayer.

The Scripture Lesson—Isaiah LV.

The Apostles' Creed.

Hymn: "Glorious Things of Thee Are Spoken."

Foreword:

Our Lord once told the story of a woman who was so distressed by having lost one of her precious silver pieces, that she lit the candle, and swept the house, and spared no pains to find it. When at last it was found her gladness was so exultant that she could not contain it. She had to tell all her friends and neighbors, exclaiming with radiant face, "Rejoice with me! for I have found the treasure which I had lost!"

If there be joy in heaven over the re-

covery of one lost sinner, what must have been the joy among the angels of God, at the Church's recovery in the Reformation era, four centuries ago, of the lost *doctrine* on which the salvation of *all* sinners depends, the precious doctrine of justification by faith! Since the woman of the parable was so overjoyed at her finding *one* lost silver piece, what tenfold greater gladness would have filled her soul to have found the whole ten of her treasures if she had lost all the ten!

This is an exact picture of the Christian Church in the Reformation age. Will you count, one by one, on the fingers of your two hands the ten jewels which the Church had lost, and which she found again by the lighting of the candle and the sweeping of the house? And as you name them, remember that without a single exception, each is today the common possession of all Protestants everywhere. There are some things, alas! that divide us, but what this quadri-centennial year emphasizes is the blessed fact that after four centuries of history, there are some things that still *unite* us, and will unite us until the end of time.

Listen then as these are now enumerated, each by a separate spokesman of its own. And say whether these ten precious stones more precious than rubies or, if you prefer to use another figure, whether here are ten foundation stones that are basis enough for a conjoint celebration by all denominations of the four hundredth anniversary festival.

In this twentieth century let us realize what is the world's mighty debt to the great Reformation, which is being commemorated in all parts of the world, and may it kindle in our own souls a new appreciation of the immeasurable value of the heritage we have received, to be faithfully transmitted from generation to generation.

1. The Open Bible.
2. Justification by Faith.
3. The Universal Priesthood of all Believers.
4. The Right of Private Judgment.

5. The People's Part in Public Worship.
6. Schools.
7. An Unmutilated Sacrament.
8. Christian Hymns.
9. The Protestant Parsonage.
10. Civil and Religious Liberty.

Prayer—closing with the Lord's Prayer. Offerings and Anthem.

The Battle Hymn of the Reformation: "A Mighty Fortress Is Our God."

(German words and music written by Dr. Martin Luther in 1529.)

Doxology—"Praise God from Whom All Blessings Flow."

Benediction.

A Significant Action

The clerk of the Presbytery of Brooklyn, New York, sends the following resolutions which we most heartily second. We hope that the Oxford University Press will explain the matter. The Presbytery of Brooklyn, representing eighty-seven ministers and more than 22,000 members, adopted the following resolution at the June meeting:

Whereas it has come to the knowledge of the Presbytery of Brooklyn that the Oxford University Press is publishing Mormon literature and putting out the same bound up with the King James Version of the Bible, such editions being entirely undesigned by any mark to show that they are published in the interests of the Latter Day Saints:

We do hereby express our sincere regret that an organization which has for many years enjoyed the confidence and the patronage of Protestant Christians should ally itself with the Mormon Hierarchy, and

Do protest most earnestly at this evident attempt to palm off Mormon teachings under the guise of Christian literature, and

Do warn the members and adherents of our churches to exercise great care in the purchase and distribution of so-called Christian literature, making sure that it is really Christian and not truth mutilated or untruth in disguise, and

Do urge other Presbyteries and religious bodies to make like protest, inasmuch as the representative of the Oxford Press excuses the action of this Press by saying that up to this time no protest against such method of putting out Mormon literature had been received, although they had been putting it out in this way for several years.



JAPAN—CHOSEN

The Temperance Movement in Japan

ALTHOUGH Japan is claimed as a Buddhist land, and although Buddhist doctrine condemns the use of intoxicating drinks, for centuries the drinking of *saké* (liquor made from rice) has been practically universal. Other varieties of alcoholic drinks are also manufactured. Beer has become a favorite drink with many, and large breweries are growing up. The tax on *saké* has been one of the largest received from any single source, standing usually next to the land tax, which is followed by the tobacco tax.

With the coming of Christianity to Japan, a temperance movement has taken firm root. The first society was started in 1875, by 1898 twenty local societies had been formed, and by 1915 they had increased to 198, with a total of pledged abstainers of about 12,000.

The temperance campaign is carried on by public meetings, exhibits, distribution of pertinent literature, and publication of a magazine. American temperance workers, says Dr. Sidney L. Gullick, might well give, not only their moral, but their financial, support to the temperance movement in Japan.

Factory Girls in Shimada

THE Rev. R. D. M. Shaw, of Shizuoka, Japan, in the course of a report to the S. P. G., writes: "Mr. Mori of Shimada has begun a new work for factory girls. He is in charge of a cotton-spinning mill (the first to have been established in Japan), with about 100 women and ten or fifteen men working in it. Since December we have had a regular course of mission meetings in the factory hall. On Thursdays the factory gives the women twenty minutes longer for their mid-day rest hour, and they are assembled in a large upstairs 'reception room' for hymn-sing-

ing and Bible instruction, the factory (which is privately owned) providing a New Testament for each woman. This new development of the work in Shimada is due partly to a clause in the preamble of the new Japanese Factory Law, which urges managers and owners of factories to give opportunities for moral instruction to all their workers. Mr. Mori, being a Christian manager, knows that instruction in the Gospel is by far the best kind of 'moral instruction' he can provide for those under him."

Work for the Next Generation

REV. P. K. GATO writes in *The Spirit of Missions*: "Shitaya is a section well known as the 'poor district' of Tokio. The kindergarten of '*The Love of God*' was started with a view to reaching the children who are so sadly in need. The Japanese proverb, 'Many children have the poor,' seems especially true of this part of Tokio, for it is not uncommon to find a family of six or seven huddled together in a house not larger than nine feet by twelve, and generally it is in the rear of other buildings. The children are in many cases in a most pitiable condition, due to the character of their environment. 'The Burglar' and 'Pawn-broker' and worse, are among the favorite games for the children. The aim of the kindergarten was to save the next generation by rescuing the children of this class. Since it began it has reached more than four hundred homes in this district. Many homes have been practically reformed, and in some cases wonderful conversions and healings have occurred."

A Woman Missionary to Formosa

THE first woman missionary from the Japanese Protestant Episcopal Church to Formosa is to be sent by the women of the auxiliaries in Japan

proper, who have pledged themselves to her support.

The Chosen Christian College

THE CHOSEN CHRISTIAN COLLEGE has received its charter under the Educational Regulations of the Government General of Chosen. This establishes it as a special school of the college grade working in harmony with the government system and entitled to all the privileges of a government school.

Among the provisions of the charter are one stating that its object shall be "to establish and maintain this college in accordance with Christian principles," and another to the effect that "the Managers, Officers, Members of the Faculties and all the Instructors must be believers in and followers of the doctrines contained in the Christian Bible."

After the death of the late Dr. Horace G. Underwood, founder and first president of the college, Dr. O. R. Avison was elected to the presidency. The Board of Managers hopes to be in a position to begin building this fall. Work in the first three years of the course is going on in the rooms of the Seoul Young Men's Christian Association, about seventy students being in attendance.

The Jesus Doctrine Book

AT a colporteurs' meeting at An Dong, Chosen, report was made of larger sales than usual of Bibles and Bible portions, as the result of the work of a larger force. At the Korean New Year few of the Koreans work for two weeks; it is easier then for the colporteur to meet them and they have more ready money. The average sales reported were over 500 for the month, whereas for the whole year they had not been half of that.

One colporteur reported that although the expert salesman from the Bible Society had told them that in approaching the people they should first say, "This is a very good book, from the reading of which you will receive a blessing," or

"This is God's Word," they found they made the readiest sales by saying in the beginning: "This is the Jesus Doctrine Book." One new man had sold out all his first load of books before his month was one-third up, and on his way back to An Dong, passing through a village he had missed on his way out, the people said, "Why do you not sell us any books when you sold lots to the other villages near by?"

A Korean Good Samaritan

HELPER YI handed a man a leaflet. "What is this?" "It is a leaflet on Christianity." "Oh, thank you, thank you." His effusiveness surprised Yi, but the man went on to say: "I never meet a Christian but I want to thank him again and again. I was coming home drunk from Chungju market place and fell into a ditch full of water. My clothes became soaked and it was freezing weather and worse yet I could not climb out. I would have perished had not a Christian found me and taken me to his house. He gave me a bowl of hot soup, dried my clothes, let me sleep there that night and sent me home in the morning with some good advice."

On inquiry it was found that it was Kim, a servant of Dr. Cook's who had acted the Good Samaritan in this case. Ten years ago he enjoyed drinking and gambling more than anything else, but the grace of God came into Kim's heart and life, and has been bearing fruit, as this incident shows.

Widespread Suffering in Chosen

THE nearly half million people who live in Soonchun live all their lives subject to bondage through fear, and are taken captive by Satan at his will. The earth, sky and sea to them is peopled with avenging spirits, and they fear the dead more than the living. Awful physical suffering is caused by their utter ignorance of all laws of health, of hygiene, or of the science of medicine. The death rate is fearful among the infants and children surrounded from birth with filth and flies and countless microbes.

Among all the nearly half million in this territory there is only one native doctor who has any knowledge of the diagnosis of sickness or of its proper treatment. Quacks there are by the score whose medicines are ever potent only to extract the desired coin from the purse of poor victims.

In the City of "Obedience to Heaven" (Soonchun) there is a modern hospital, built by the Southern Presbyterians of the home land and named in honor of Dr. W. H. Forsythe, who literally poured out his life here and loved not his life unto the death. After his return to the homeland and years of suffering, God marvelously raised him up to voice the claims of these suffering millions in Korea and their claim to the healing touch of the Great Physician, as it is administered by those who follow in His train.—R. S. COTT.

CHINA AND TIBET

Cooperation with Non-Christians

A Methodist missionary in West China writes concerning his conferences with non-Christian men concerning plans for bringing the Gospel to their cities in especial evangelistic meetings. He says:

"Temples have been put at our disposal and a general willingness manifested to help us. At the close of our meeting two brothers asked me if the Methodist Church would like to have a certain knoll of land in the edge of the town. I replied that we should like it very much, but did not know where the funds to buy it would come from. They said they were prepared to donate it to the church work, and asked for pen and paper that they might write the deed of transfer then and there. Think of it: the missionary in consultation with non-Christian men in a heathen country as to how best to carry out an evangelistic campaign in their midst!"

A Reminder of Boxer Days

METHODIST MISSIONARY
GEORGE L. DAVIS writes
from Peking of a new church of which

they are building the basement, that when the men were digging the foundation of the church they found some Boxer swords. "When we inquired among the neighbors, we found that the church yard was occupied by the Boxers in 1900 and from there as headquarters they went out to kill the missionaries and native Christians. One morning it was reported that the foreign soldiers had come and the Boxers dug a hole in the ground and buried their swords. They have been there for seventeen years, and now the gospel message of Peace will be preached in the very spot where some Christians probably testified for the Master with their last breath."

Saving the Idol's "Face"

IN the western hills, about fifteen or twenty miles west of the city of Peking, are located many once famous and popular Chinese temples, but they are now fast falling into decay and ruin. The gods are often covered deep with dust, their vestures and the paint upon their faces are dropping away. Few pilgrims now come and go, for China is fast losing her faith in her gods, and the temples are rented to foreigners, while the gods are pushed back out of the way. In one temple, after some foreigners had rented the place, the gods looked so hideous that the new occupant suggested to the priest that a paper screen be put up to shut the gods out of sight. This the priest readily consented to provide, if a small hole were made in the paper of the screen so that the god should not entirely "lose face."—REV. J. HERMAN WYLIE.

Medical Standards in China

THE joint Conference of the National Medical Association and the China Medical Missionary Association discussed the need for a central organization to regulate the curricula and standards of medical schools throughout China and control admission to the practice of Western medicine. The Conference placed itself on record as to the value of creating such a central medical council, which should include among its duties the following:

The fixation of a minimum standard of general education required of students before entering upon medical studies; the maintenance of a student register on which the names of all who, having complied with the entrance requirements, have commenced the study of medicine, shall be recorded; the fixation of a minimum medical curriculum; the supervision of examinations; the recognition of hospitals where medical students and graduates may obtain clinical teaching; the drawing up of laws and regulations affecting the medical profession in China, and their enforcement; the issuing of a medical register containing the names of all those qualified to practice Western medicine in China; and the adoption of a general nomenclature of medical terms in Chinese.

Union Services in a Temple

RECENTLY a most interesting experiment was tried in Ichang, China. The Swedish, Scottish and American Episcopal missions combined for a series of special services. They succeeded in securing a large heathen temple in the city—the Temple of the God of Fire—and invited the Reverend Robert E. Wood of Saint Michael's Church, Wuchang, to conduct the mission. The fire god is supposed to be especially fond of the theater, and he is best propitiated by giving him a play now and then. That is why his temple is provided with a stage. The names of three hundred and seventy-three inquirers were taken.

Morphia Trade with China

THOUGH the opium trade with China has come to an end, Great Britain, according to a statement by Rev. G. S. Muir in *Medical Missions at Home and Abroad*, is supplying China with large quantities of morphia, which may be popularly described as concentrated opium. It is about ten times as effective or destructive, and being scentless and bulkless, lends itself to illicit traffic. Two firms in Edinburgh and one in London are the sole makers in

Britain. They sell it to, or export it to the order of, middlemen, the destination being chiefly Japan, whence it is smuggled into China. A proportion of the drug is no doubt used as medicine, and as such is an untold blessing. But the bulk is intended for the Chinese market, and is known by all concerned to be used for vicious purposes there. It is a lucrative business. In 1915 nearly six tons were shipped to Japan—two-thirds of the total export. The average dose for a subcutaneous injection is a quarter of a grain, but taking the average annual exportation and allowing half a grain per injection, enough has been provided to drug daily 500,000 persons. Moreover, most of the morphia sent to China in recent years has gone by parcel post via Siberia, and is not tabulated by the customs authorities, or, at least, not divulged. It is, therefore, safe to say that the amount supplied from Britain annually is sufficient to demoralize a million of Chinese.

Along Chinese Rivers

DR. FRANK A. KELLAR, after having spent a number of years in China, returned to that country in August, 1916, under the auspices of the Bible Institute of Los Angeles. He is pursuing missionary work along the rivers by means of a house-boat, used both as a chapel and as a residence for the workers. The boat touches at towns and villages, where the native workers preach the Gospel, distribute literature and bill the town with flaming gospel posters.

In the boat chapel, Dr. Kellar conducts a Bible school for the training of native evangelists, and has thus been enabled to carry the Gospel to unnumbered thousands in their own tongue, spoken by their own people.

This is a far-reaching work, which can carry the Gospel to scores of interior communities with as little expense and effort as is requisite to establish and maintain a single fixed mission.

Dr. Kellar's long experience and his familiarity with the Chinese language and customs, enable him to accomplish

results entirely beyond the reach of missionaries new to the field. He is accompanied by his wife, whose experience and ability are fully equal to his own, and her work among the girls and women of China has been blessed in a special way.

SIAM AND LAOS

Siam—An Ally

THE entrance of the kingdom of Siam into the war on the side of the Allies gives new interest to the relations between our country and that little monarchy.

Siam regards the United States as the home of its special friends, for to the American Presbyterian missionaries she owes her introduction, not only to the true religion, but to Western education and science. The entire educational system of the empire, the introduction of vaccine, the practical elimination of smallpox and the use of quinine in the fight against malignant malaria are among the benefits which the missionaries have brought to Siam. The Mission has also introduced a leather manufacturing plant, the entire output of which is purchased by the Siamese government. Men skilled in craftsmanship and agriculture are coming from Prince Royal's College in the north. In the north also, on an island of 160 acres presented to the Siam Mission for the purpose, is a Leper Asylum, where some 200 lepers are housed in neat brick houses amid cleanly surroundings.

Investigating Christianity

AT the Theological School in Chieng Mai, Siam, two of the students are ex-priests who came to study the Christian religion with a view to accepting it if they found it satisfying. The Rev. Henry White states: "They came to me, asking if they might come to school to find out what the Jesus religion was. In consultation with other members of the Faculty, we considered that it might be wise. The men are both keen, bright young fellows over twenty-five, and they are studying as if they meant real business.

"No non-Christian has ever sat in any of our classes for a day before. All the teachers and pupils believe them to be in earnest. They want to go to Chieng Rai with those of us who are to attend Presbytery to see what is being done. Christianity has nothing to conceal, and whether these men finally accept or not we feel that nothing but good can come. At any rate, the wall of partition is being broken down. The other students believe their surrender to the claims of Christianity is certain. God grant that this may be so."

INDIA, BURMA, CEYLON

For the Jews of Calcutta

THE sad condition of thousands of depressed Jews in India, and especially in Calcutta, has for years past weighed heavily upon the heart of a lady who at length believes herself called of God to seek their elevation and instruction in the Gospel. The Jewish people in India, largely of the community known as Sephardim—descendants of Jews expelled from Spain in the fifteenth century—remain untouched by Christian influences. Actuated by racial pride and traditional prejudice, they have hitherto kept closed doors against all such influences, and the circumstances are such as call, not only for a missionary, but rather for *one of themselves*, who is able not only to help them in their difficulties, but on the ground of kindred experience, to enter into their feelings from their own point of view. This lady, herself a Jewish convert, a graduate of a British university, and possessing the highest qualifications, is now engaged upon such work of preparation as she deems to be necessary for the complete realization of her long-cherished desire.

The restrictions of war-time prevent immediate action on the field, but important preliminary measures are under contemplation.—*London Christian*.

Lotteries and the War Loan

THOSE who have the highest good of India at heart must share the sentiments expressed in the following ed-

itorial from *The Harvest Field*, published in Mysore:

"Much indignation, surprise, and regret have been expressed at various gatherings that the Government of India should have permitted lotteries to secure money for the war loan. Those familiar with Indian history in the earlier years of the last century know what a curse lotteries were to the people of the land. They had produced such evils that the Government suppressed them. When the British Empire and her allies are fighting a war of righteousness and justice, it is humiliating that the Indian Government should sanction such a questionable method of raising money. If our soldiers fight with clean hands, the money that enables them to fight ought to be raised in a righteous manner. No one familiar with Indian ways can be ignorant of the immense amount of harm that will be done by the action of the Government. The Government in recent days has tried to check the gambling of the people, and now it bids them do it with its sanction. Such inconsistency will not strengthen its hands. We trust that the Government will never again sanction such questionable methods of securing money."

Winning Moslems in Bengal

MISSIONARIES of the Church Missionary Society in a country district not far from Calcutta report signs of an incipient mass movement toward Christianity. For some time past there has been an undercurrent at work among a Mohammedan sect called Fakiris, who number about 5,000 and follow a man whom they call their *pir* (priest or spiritual guide). This man came under the influence of Christian teachers years ago, and now says openly that he will become a Christian. When two missionaries visited him recently he gave them a warm welcome. While the missionaries were there a deputation came to the *pir* from a distant district where some of these people live to say they also had been visited by missionaries and liked the teaching—should they accept it?

Whereupon the *pir* told them solemnly, "This is the way to God; I shall follow it." Some of the leading Fakiris afterwards came to the services at a mission church and listened very devoutly.

A Marked Man in the Town

AN American Presbyterian missionary at Etah, India, tells the story of how Bihari, who lives in a village of 3,000 inhabitants and who was a convert from the "untouchables," ministered to a beggar, a Brahmin woman and a high-caste boy, all of whom were in dire need and two of whom died at Bihari's home. He continues:

"More than ever, Bihari is a marked man in that town. He is more respected and loved than ever before, and, considering his origin, and India, it was wonderful the respect he had enjoyed before these incidents took place. He showed tact as well as love in handling these cases. He had offended no one's sense of propriety, and yet had personally ministered to three needy ones, each of a different caste. The people of the town remark on his spirit of brotherliness, and are nothing loath to ascribe it to Christianity. Notwithstanding the respect Bihari has won in that town, the people are strongly resisting the admission of his boy to the public school. So far, government officials to whom the case has been referred, although recognizing the injustice of this opposition, have been unable to overcome it.

Temple Lights in Burma

NEW illustrations are constantly coming of the way in which the East is adapting to its own purposes the various elements in Western civilization which it is taking over. Even the ancient religions find ways of using the inventions of the white man.

"Within the past two years many of the larger pagodas of this land have had electric installations added to their equipment," writes a Methodist missionary in Burma. "Rows of incandescent lamps outline the terraces and are kept burning all night. Many can be seen for long

distances across the level plains. The great Shwe Dagon pagoda in Rangoon has many rows of electric lamps around it, which are reflected in the rippling waters of the Royal Lakes."

MOSLEM LANDS

Continued Appeals for Turkey

THE return of Abram I. Elkus, former ambassador to Turkey, has given further knowledge of the terrible conditions prevailing there. Mr. Elkus states that there are a million and a half Armenians, Syrians and Greeks within the Turkish dominions alone in great distress.

A cablegram from Mr. W. W. Peet of Constantinople, now in Berne, contains the following:

"I estimate the number of deported, destitute Armenians, Syrians, and Greeks now in Asia Minor, Syria, and Palestine, at one and one-half millions. Demands for help are inexorable. The imperial policy supports the army at the expense of other interests. Bread winners generally have perished through massacre, deportation, or in the army. Practically all now destitute were self-supporting before war.

"Property taken from these people by military or destroyed in deportations totals millions of dollars. The number of destitute is increased by the deportation of Greeks from the seacoast. Refugees from regions occupied by military are increasing the poverty. Attempts by deported people to engage in self-supporting work are generally prevented. Business paralyzed. Animals requisitioned. Schools and churches generally closed. Buildings used by military. Prices of food and other necessities of life increased several hundredfold, going higher. Needs greater because needy people are more numerous than last year.

"Extermination or material diminution of Christian races greatly deplored, as the hope of future upbuilding lies with this progressive democratic element, which is most useful for regenerating the empire. American and Swiss missionaries remain on the field for continuing

the work for destitute as in the past. They are now imploring that we continue usual appropriations. Funds in Constantinople are exhausted; cannot respond."

Recent News from Turkey

No Doctors in Syria

LETTERS from an American, smuggled out of Syria by a kind-hearted German missionary, have appeared in the Arabic New York daily *Al Hoda*. They show the terrible plight of the sick in Syria: "Your friend, H——, died of hunger. We endeavored to save his property for his family, but were not successful. For a time we fed them, but cholera came along, and they all died. There are only three doctors left in the city, and when we sent for them to come to this family, not one responded (perhaps because there was no medicine to give them)." All advices from Syria tell of an utter lack of medicines. The daughter of a prominent man had been ill with dysentery for two months, but not a drop of medicine of any kind is in the city of Beirut. Others speak of the extreme severity of the Government, no one going from one town to another being permitted to carry with him anything to eat on the way. A violation of this involves instant death.—*London Christian*.

The Fall of Bagdad

THE occupation of Bagdad by the British means the carrying of the flag of liberty into the heart of Bible lands. It will mean the dawning of a new era for the inhabitants of these lands which have so long groaned under the yoke of the Turk. The Moslem Arabs of Mesopotamia have long been a difficult people to reach with the Gospel, but as one glances back in thought over the thirty years that the Medical Mission at Bagdad has been established, one has the assurance that many have at least given a hearing to it as proclaimed in its twofold aspect—the publishing of the Message and the ministry of healing. And

now, for more than two and a half years, the privations and sorrows of war have been doing their worst amongst a people whose sacred book, the Koran, has not a word of comfort worthy of the name. Hitherto the genuine seekers after the Truth have been all too few, but that their ranks will be increased in consequence of the widely spread sadness inseparable from war, can hardly be doubted; here, indeed, is the missionary's opportunity with his message for the broken-hearted and the captive."—DR. F. JOHNSON.

Reforms at Mecca

ACCORDING to the Cairo press, a number of reforms have been introduced at Mecca by the new king of the Hejaz. He has increased the salaries of the officials of the sacred shrine of the Kaaba to three times what they used to be under the Turkish régime. This increase affects some 460 persons. A Health Bureau has been established at Mecca, with the necessary staffs of physicians, chemists and clerks. Energetic efforts are being put forth to provide equipments and other necessities for the Government Hospital and its clinic. The King of the Hejaz is also solicitous about the introduction of other improvements in Mecca, among which the widening of some of its principal streets is now occupying his Majesty's attention, and the Ministry of Public Works has received orders to expedite work on these urgent reforms.

AFRICA AND MADAGASCAR

Rescued Crew Gives Thanks

REV. ARTHUR V. LILEY of Tunis had an interesting experience on a recent tour. He says: "During my stay at Cherchell an English torpedoed crew of 39 men was landed and I was glad to be of use as interpreter. When all the business part and excitement were over I got the captain to one side and said: 'I am sure you would like publicly to recognize God in this matter.' He said he would; and it was arranged

that we should have a thanksgiving service in the large dining room of the hotel. The ladies of the French Red Cross were most kind to the men in providing them with various little comforts, and when they heard we intended to have a thanksgiving service, expressed their desire to be present as well as the authorities. The lady missionaries got together all the English hymn books they had with the hymn, 'Jesus, lover of my soul,' in them. After dinner the officers and men came together into the large room, and it was filled to overflowing by a great number of French folk. The Lord very graciously helped me as I addressed the men, using their escape as a warning to get right with God. I then read and commented on Psalm 91 and prayed, then all joined in singing the hymn. It was a very remarkable service."

Abyssinia Still Has Coptic Rule

THAT the war has affected even the old kingdom of Abyssinia is shown by the story of the revolution several months ago. The disturbance not only resulted in favor of the Allies, but keeps control of the government in Christian hands.

The young Emperor Lij Yasu became a Moslem, it is alleged, under German influence. Notwithstanding the discontent aroused among the Abyssinian princes by the apostasy and libertinism of the Emperor, he managed to maintain himself in power by the aid of the Mohammedan tribes on the eastern border and by moving the capital of the Empire from Addis Abeba to Harrar. Ras Rafari, Governor of the Province of Harrar—a son of the famous Ras Makonnen—whom Lij Yasu had tried to put out of the way, placed himself at the head of the opposition, which was composed of all the ministers and native princes, and he proposed the dethronement of the Negus—as the Emperor is called.

On the national feast-day the supreme head of the national church, the Abuna Matheos, solemnly released the Abyssinian nation from its oath of allegiance,

and declared Lij Yasu deposed from the throne. Amid scenes of much popular enthusiasm, he proclaimed as Empress, Zaouditou, younger daughter of the late Emperor Menelik II, and installed as Regent and heir to the throne Ras Rafari. A tentative rebellion was promptly suppressed, some thirty chiefs were put to death, others were thrown into prison, and order was restored. Though the deposed ruler attempted to re-establish his throne, his forces were overcome, so that the Christian queen is sustained.—*Moslem World*.

An African Secretary's Work

AN Association secretary in East Africa writes in *The Young Men of India*: "We have another branch of the work which is not only interesting but very important. That is the work for the dark race here in this campaign. We have a small canteen for the carriers. These are the coolies of Africa, who have borne a great share of the hardships of the campaign, and through their efforts in carrying burdens have made the success of our arms possible, for the ration supply was carried by them in a good many places where motor transport was impossible, and where the life of a horse is only a few days, owing to the ravages of the tsetse fly. These fellows are the pure, unadulterated savage, except where they have been able to get the shirt of a European or his trousers or topee. Max Yergan, a colored secretary from America, is in charge of the work and is getting splendid results. In addition to his canteen work, he plays football with them, endeavoring through play to lead them to greater things. He finds a good many mission boys among the throng, and these alone seem to understand why we are out there, and that the work is done in the name of Him who taught the world the meaning of service. We believe that there is a great future for this type of work, and hope that as our staff increases we can do a great deal for the actual fighting men, such as the King's African Rifles, the Gold Coast and Nigerian regiments."

Studying French in West Africa

REV. FRANK HICKMAN, of the American Presbyterian Mission at Kribi, in the Kamerun, writes:

"On the French Government expressing a desire recently that the French language should begin to be taught at once, a small class of nineteen former school teachers was organized, representatives of our different stations, and the work of instructing them in French was begun at Batanga the latter part of last year. That class has now broadened out into a class of 228 pupils and is being carried on at this station. One hundred and forty-four of these young men are picked representatives from our different stations who have formerly been teachers and whom we expect to resume that occupation, while 84 are boys and young men from the vicinity of this station who are graduates either of our Bulu or our German schools. They are to be the vanguard of the French-speaking force in our mission. We have also a vernacular school of some 253 boys and young men, and a flourishing girls' school with some 105 girls and young women. Then there is a class of eight local evangelists here who are receiving special instruction for three months at the request of Presbytery. In addition to these we had 20 village schools scattered throughout the large district that this station is responsible for, and these had an attendance of 1,336 pupils. I am not sure that we reached such numbers even when peace prevailed."

ISLANDS OF THE SEA

Filipinos and the War

"IN these days of emotional stress for Americans in all parts of the world," writes an American in the Philippines, "it is a matter of keen pride for the handful of Americans who call the Philippines their home to testify to the unstinted loyalty and support which the Filipinos have given President Wilson and the United States in the days during which the country drifted slowly into the war. In the press there has

been but one discordant note—that of fear of the consequences upon the Filipino people of actual warfare—but this note was a personal one. It was not an attempt to interpret the national Filipino attitude on the war. The Filipinos are heart and soul with the United States. They believe the American cause that of justice. They are fervent believers in the absolute honesty and sense of justice of President Wilson. They are intensely grateful to the President and to his representative in the insular government for the execution of promises which have led to the present system of government, and this gratitude is reflected in the united support the Filipino people have given the President. They are, in a word, patriotic Americans."

"We Brothers of 99"

A FEW months ago a Bible class of thirty young men in the Student Church in Manila organized under the name of "We Brothers of 99," as that was the membership they hoped to secure. On a recent Sunday there were 717 present, making it the largest Bible class in the Islands. "Practically all who joined this class were not evangelical at the time, and most of them are not yet so," writes Rev. J. L. McLaughlin, World's Sunday-school Secretary for the Islands, "but on a recent Sunday morning some fifty members of the class knelt at the altar and pledged membership to the church in which they had been led to find their Christ." From such classes a great harvest of recruits for the organized churches is expected. Trained Sunday-school workers are needed to organize similar classes in many such student centers in the Philippines. The idea of the organized class has met with a ready response among the student body, as nothing perhaps appeals more to the average young Filipino than the idea of organization and office holding. This opportunity is especially great when we consider that the majority of the student body in the Philippines are without religious belief of any kind, and are, there-

fore, particularly open to Christian teaching.

NORTH AMERICA

The Kennedy School of Missions

THE Kennedy School of Missions, on the Hartford Seminary Foundation, as is well known to all who are interested in the subject of adequate equipment for missionary candidates, is distinctively a school for special missionary preparation. It specializes in such fields as phonetics and language study, the history and methods of missions, missionary practice, the missionary phases of sociology, psychology and pedagogy, and preparation for specific mission fields. It is essentially a graduate school, and, as a rule, admits only those who have taken a full college or university course, or a very high-grade professional course. During the three years of the war the enrolment of the school has been more than double what it was previous to that time. Some of the increase has been due to the enforced presence in this country of missionaries from the war zone. On the other hand, war conditions have kept from the school some of those who would ordinarily have come to Hartford, and the greater part of the gain has been due to normal growth during the last years. For the past session (1916-17) the total enrolment was 44, exclusive of students from affiliated schools who were taking courses in the School of Missions.

The Russian Bible Institute

PASTOR WILLIAM FETLER, Director of the Russian Bible Institute in New York City, recently resigned his connection with the Baptist Board in New York and announced his intention of establishing another similar school in Philadelphia. The school at 162 Second Avenue, New York City, is to be continued by the American Baptist Home Mission Society, and Mr. John Bokmelder has been elected Dean. It was decided to limit the number of students next year to thirty, as the ac-

commodations were very much overtaxed during the last year by the presence of fifty-two students. The American Baptist Home Missionary Society has assumed responsibility for a share of the necessary running expenses.

Plans for Catholic Troops

THE Protestant Young Men's Christian Association is evidently not to be allowed a monopoly of the privilege of serving our American soldiers, for the Supreme Board of Directors of the Knights of Columbus has announced the appropriation of \$1,000,000 by the order for the establishment and maintenance of recreation centers at all of the principal army concentration camps.

"Of the million men soon to be in concentration camps preparing for war," says the statement, "thirty or forty per cent. will be Catholics, many of them members of our order. Plainly, then, our society is confronted with the proposition of opening up recreation centers at all of the principal concentration camps and of furnishing moral and material aid, comfort, and support to our soldiers. Our centers, of course, will be open to all, regardless of creed or membership in the order. The Supreme Board of Directors has appropriated \$1,000,000 for the purpose, and has issued a nation-wide appeal to our membership for contributions to this war camp fund."

A Missionary Training School

THE Union Missionary Training Institute of Brooklyn, which was founded thirty years ago by Mrs. Lucy D. Osborn, for the education and training of missionaries, has a record of notable achievement. The school's prospects of future usefulness seem greatly increased by the fact that it has been taken over by the National Bible Institute, of New York. It will continue to be located in Brooklyn, but is seeking increased equipment.

In order to meet the ever-increasing demands made on missionaries, by both

mission boards and present-day conditions in mission fields, the courses of instruction have been greatly strengthened and the present requirement for graduation raises the standard more than one hundred per cent. in the Biblical department. The medical department also has taken an advance step in readjusting the courses, incorporating a few additional subjects and providing a certificate course in "First Aid and Practical Nursing." However, the most decided and the most important change in the curriculum is in the Biblical department, where a full year's work in addition to the old curriculum is now required to complete the course.—*The Bible Today*.

Salvation Army Statistics

THE following tabulation of Salvation Army work in this country for ten years ending in 1916 was made by the Army commissioner in Chicago and quoted in *The Literary Digest*:

Buildings in use at present.....	1,218
"Missing friends" found.....	2,391
Tons of ice distributed.....	6,032
Accommodation in institutions.....	11,499
Officers and "non-coms".....	11,070
Children cared for in rescue homes...	12,350
Girls passed through rescue homes...	18,155
Tons of coal distributed.....	30,162
Men passed through industrial homes..	152,815
Families visited	298,405
Number given outings.....	343,418
Number of converts.....	571,642
Situations found	771,726
Hours spent in active service.....	1,250,180
Number given temporary relief.....	5,486,002
Number beds supplied.....	33,925,189
Number meals supplied.....	43,624,744
Attendance at outdoor meetings.....	96,293,750
Attendance at indoor meetings.....	120,385,963

An Afro-American Synod

NEARLY twenty years ago the Southern Presbyterian Church organized an Afro-American Synod, which failed for lack of leadership, from the refusal of two Presbyteries to enter this Synod, and from the lack of proper support. Now the time has come when the colored Presbyteries and ministers have united in the request for this separate Synod, their Presbyteries being represented in the General Assembly on the same basis as the others, and the first meeting of this Synod took place at Stillman Institute, Tuscaloosa, Ala., May

12, 1917. Some of the ministers and churches are so far separated from the majority that they have decided to exercise their choice and remain in the white Presbyteries. This will prevent a show of the real strength of the colored membership and instead of 2,700 communicants, 71 churches, and 33 ministers, the new Synod will contain only those in the states of North Carolina, South Carolina, Georgia, Alabama, Mississippi and Louisiana. The others will come in after the Church develops sufficiently to bring them in touch with each other.

In a Pacific Coast Harbor

OSCAR ZIMMERMANN, who is in charge of the work, writes of the evangelistic efforts that have been conducted on the large Japanese ships which have put into San Pedro, Cal.:

"One Japanese vessel, the *Anyo Maru*, was on her way to South America. The workers were met at the gangway by the chief officer and given a cordial welcome when their mission was made known. A sailor was dispatched to go through the Japanese quarters informing the passengers of a service to be held, and a room was given us in which to hold the meeting. A Japanese student from the Bible Institute gave the message to about 300 of his people. Eagerly they listened to the words of eternal life, and when a definite invitation was given for a personal acceptance of Christ, about forty-five men and women responded. These converts were given New Testaments and were organized into small Bible-study classes and taught briefly how to study. In the meantime, the other workers went over the whole ship and left in the cabins and bunks gospel literature in Japanese and Chinese. In all, 2,600 tracts, 114 New Testaments, 111 Gospels of John, and three Bibles were left on this ship.—*The King's Business*.

LATIN AMERICA

Negro Christians in Canal Zone

BISHOP KNIGHT and Dr. Gray, the Secretary of the Protestant

Episcopal Board of Missions for Latin-America, recently made a visit to the Canal Zone. They found a most encouraging state of affairs so far as the loyalty of the people is concerned, and they have returned with the strengthened conviction that the Church must do something for these negro congregations and do it soon. Many of them came originally from Jamaica or others of the West Indies and were trained under Church of England clergy. Again and again the visitors came to places where no public ministrations had been held by a clergyman for many months, but they found the churches well cared for and the people eager. At Bocas a Chinaman was brought forward for confirmation. He had been prepared by a volunteer, an unauthorized lay-reader up in the country, and they came twelve miles to the service. Dr. Gray knelt by him at his first Communion and helped him find the places in a prayer book. The fact that these deserted people had brought into God's Church a man of so different a race is a testimony to their loyalty which needs no comment.

Mexican Mission Conference

FOR several years the missionaries of the Southern Baptist Convention who have been laboring in Mexico have held their annual mission meetings on Texas soil. This year the meeting was held in El Paso, Texas, and there was frank, free discussion of all the problems connected with the work in Mexico. The new constitution adopted by the state of Queretaro touches the mission endeavor at almost every point. Foreign preachers are prohibited from "exercising their ministry"; only native-born preachers may be pastors of congregations. Very few of the missionaries in recent years have been pastors of churches. The consensus of opinion is that the administrative work of the missionaries will be permitted, but administering the ordinances would be considered an infraction of the law.

Primary schools directed or established by a religious body or by a preacher are

prohibited. But in some places the primary schools under the direction of the missionary are allowed by the local authorities. Religious instruction is strictly prohibited in all primary grades.

Professional schools, such as theological seminaries, are permitted, but all properties owned by religious bodies are claimed by the state, though no church properties owned by the mission boards have yet been confiscated by the Mexican government. Various plans were agreed upon which it is hoped will result in the ultimate reorganization and rehabilitation of all the Board's work in Mexico.

Influencing Even the Parrots

"AWAY back in the mountains of Guatemala," so writes a Presbyterian worker, "many leagues away from the nearest railroad, and even from the nearest wagon road, the missionary stepped out on the corridor of a country house and was surprised to hear a parrot sing out in a full, round voice: '*Firmes y adelante!*' (Onward, Christian soldiers!) to Sullivan's splendid music. She had picked it up from the singing, by some of our converts, of the Spanish translation of our famous holy march. World evangelization is progressing; even the parrots are taking it up. Unfortunately pretty nearly all the rest of the parrots here use expressions and sing songs much less printable than this, as parrots will, so the work of the Presbyterian Church in Guatemala is not yet done."

The Power of "Buried Poison"

IN an article in *Moravian Missions*, Rev. G. R. Heath, of Nicaragua, gives an interesting picture of the superstitions with which the missionaries have to deal. Poisons of various kinds have been a favorite means of getting rid of an enemy, being generally administered in rum or coffee, very often by some third person who has been on friendly terms with the victim. The Indians believe that, besides the method of direct administration, poison can be buried in

the ground, when it eats through the cork of its bottle and enters the feet of those who pass that way, causing severe sickness, usually dysentery. The discovery of the "buried poison" is a fruitful source of income for clever rascals. Certain medicines are also in great repute as antidotes for this "witch poison." All sorts of articles are worn or carried on the person as "shields"; even the bitter antidote-bean, which when fresh is a most valuable drug for both internal and external administration, is worn round the neck as a charm! That buried or wafted poison cannot hurt a missionary is always conceded; but the Indians have a ready explanation: in the first place, the missionary is under God's special protection; in the second place, poisons never hurt their masters, and the fact that most missionaries in this country have a fairly good knowledge of drugs, constitutes them "poison-masters" of a superior order!

Late News from South America

BISHOP W. F. OLDHAM, of the Methodist Episcopal Church, who is back from Panama for a few weeks to report on the South American work, says that the republics of South America are greatly moved by the entrance of the United States into the war; the entire drift of South American sentiment is toward closer conformity with the general plans of the United States.

Religiously, the Bishop reports growing interest in the schools and a deepening life in the churches. Evangelistic fervor begins to show itself in many parts of the work, and Bishop Oldham is enthusiastic about the rapid approach of a larger gospel movement, which he emphatically asserts is very close at hand.

South America is increasingly the object of attention and of commercial desire, both to Europe and to North America. He believes there is no better way of cementing friendship in its higher aspects than by the sharing of the good the Gospel conveys to all who receive it. He therefore urges that the merchant minds, occupied with the thought of the advance of South Amer-

ican commerce, and others who are interested in the general progress of our common humanity, should avail themselves of this time of monetary stagnation, combined with a spiritual arousement, for the strengthening of the agencies that are ministering to the higher needs of these great lands.—*Christian Advocate*.

Prayer for Argentina

REV. J. L. HART, of the Southern Baptist Church, writes:

So much has been said and written of the progress of Argentina that I fear some may think it unnecessary to pray for these people. If you could see Argentina as I have seen it, you would join in earnest prayer for the following: First and foremost, for the Argentine youth. It is literally true that even the children gamble, and boys of twelve years old are already living immoral lives. No decent mother will allow her girls to go alone on the streets, even in the day time. Surely such conditions call to prayer, and especially when we think that Argentina is the strategic Spanish-speaking country of America and is leading all the rest. Then pray for the women. Frankness, loyalty and modesty are almost unknown in Argentine women. What kind of mothers will they make? Would you like to send your children to such teachers? What of the men? Irreligious and immoral many of them, cold and heartless, they have ruled God out of their thoughts. They regard women as their tools and children as a necessary evil to be avoided when possible. Last but not least, I am praying that God will put it into the hearts of many consecrated men and women to come to Argentina and help us take it for Christ."

What is Lima Like?

THOUGH nominal religious liberty has been granted in Peru, the grip of the Roman Catholic Church is as strong as ever according to Dr. Manuel G. Prado, the director of the museum in

Lima and a well-known Peruvian publicist. He writes:

"What does Lima resemble? A dead sea in which churches and monasteries appear as barren and waterless islets. When a street is projected a nest of Jesuits is planted. When an avenue is marked out a building of the Salesians glares white. Convents, which for lack of native inmates ought legally to be closed, fill up with foreign friars and, as in obedience to a word of command, are transformed into colleges. Thus the city's peoples are ringed in by more than a hundred edifices built for worship and religious teaching, but do not possess a single public school worthy of a civilized city. From the city the religious orders radiate through the whole republic, and master even the remotest ranches. All this with the complacent permission of Congress and our governors. One cannot have education where there are no normal schools, where all instruction is limited to the disjointed repetitions of manuals made up from alien works."

EUROPE

Value of the War Work

GIPSY SMITH, the famous English evangelist now in the service of the Young Men's Christian Association, adds his testimony to others that have been given in the *Review* as to the evangelistic opportunity offered by the troops in France and its significance for the future of the Church. He was asked when he came home from the fighting front in France for a furlough, if he was going back. "Going back?" he cried; "of course I'm going back. I expect to start next week, and I am there to the end. It is the most important work I have ever done in my life. I am getting in touch with the manhood of the nation. I have never found people anywhere readier to listen to a simple, sane presentation of the Gospel. The churches must be ready to receive these boys when war is over. The churches then will have the best chance

in all their history. But the boys must feel that the churches have something they want or they'll leave us and despise us. They complain now when they come back from short leave in England that the churches are cold—that the preachers take too long to get at what they mean. Preachers must learn to say what they want to say quickly and quit.”
—*Congregationalist*.

A Million Soldiers Reached

THE goal of the World's Sunday School Association to provide a million European soldiers with copies of testaments or gospels has been more than realized. A large proportion of gospels, costing less than five cents, have been printed. Word has been received from the International Young Men's Christian Association that nearly 400,000 copies of the Scriptures have been distributed by that society with funds received from the World's Association, through the American Bible Society. These Scriptures were printed in more than twenty languages.

Now that the first million copies have been provided, the World's Sunday School Association is starting on its campaign for the second million. The call is as great as ever. The Waldensian Society of New York is making a special request for help in supplying the Gospel to the Italian soldiers. The American Bible Society is constantly receiving similar requests from Russia, France and other European countries.

The McAll Mission's Opportunity

JEAN ALCIDE PICARD, an Alsatian, who served two years in the trenches, when incapacitated for further military duty, engaged in Red Cross work. He reports that France seems to have been made over since 1914. At one time in a hospital he was reading the Bible and praying with a soldier who was a Protestant, when a wounded man who had no religion said to him: "I do not understand what you are saying, but I feel it in my heart." Many,

like this man, do not know how to express their religious feelings and need help. This is where the McAll Mission is doing a great evangelistic work by gathering the people into their halls with their Christian atmosphere, and giving them the opportunity to discuss religious questions.

Algeria in Paris

THOUSANDS of the Kabyles and Arabs of North Africa have settled in the poorer quarters of Paris and in its suburbs. Ten thousand of these are at present engaged in the munition factories, and even before the war great numbers found employment in the sugar refineries. One sees them in the evenings in the southeast quarter of Paris, huddled together in shabby cafés and eating houses, idling or strolling about and giving to this section of the French metropolis much of the appearance of an Algerian city. A clean, respectable temperance hotel, managed by a Kabyle-speaking missionary, could do a vast deal of good for these strange uprooted exotics. Mr. S. H. Anderson, a well-known missionary in Paris, relates the conversion and baptism of one of this class. This was due chiefly to the study of the New Testament. The convert was baptized recently in the French Baptist Church in Rue de Lille, after answering clearly the questions put to him by the brethren. He is a volunteer soldier in the French army, drafted into the Hospital Train Service which carries the wounded from the war zone to all parts of France. He has abandoned his Moslem name of Si El Khider for the Christian one of André, and his great desire now is the evangelization of the North African Mohammedans settled in and about the city.—*Record of Christian Work*.

War-Time Work in Italy

NOT to one city only, but practically to every part of the land, the Spezia Mission for Italy takes or sends the message of the Gospel. Its work began more than fifty years ago, has widened

and grown, and been more largely blessed as the years have passed. Now war has immensely increased its opportunities and its responsibilities. The exigencies of the war have brought a great many British men-o'-war's men to Italy, and much has been done for the spiritual and temporal needs of the men and of their officers. On some occasions Mr. H. H. Pullen, the director of the Mission, has been asked to preach, for many Sundays in succession, to the full ship's company of some great British iron-clad detained in Italian waters.

Among Italian soldiers, too, a fine work is being carried on. They are welcomed to these services; they are visited in the hospitals; and a thoroughly well-organized distribution of Scriptures and of gospel literature is being carried on from over seventy centers, by means of which many thousands of soldiers are receiving the Word of Life. A work of even greater importance, and of increasing magnitude, is that which the Spezia Mission is doing for the wives and mothers of the soldiers at the front. They come in a constant stream—for consolation, for help, for guidance, for information about their loved ones.

A Jewish Flag

IT may be for the first time since the Maccabean wars that a Jewish flag has been borne in front of Jewish soldiers, as is now the case in the present world-war. Jewish volunteers from Galicia have imitated their Polish countrymen and have chosen a national flag for the battles in Russia. On a blue field it shows in white the *Mogen David*—the shield of David—in it the first letters of the name of the Emperor Franz Josef, and round it in Hebrew "Immanuel" and "O Lord Help, O Lord give Victory." Blue and white are suitable colors for a Jewish flag, as we find these two colors prominent in the sanctuary of Israel. White represents purity, blue the color of heaven. The shield of David has been used from time immemorial as a sign of recognition among the Jews. Emperor Charles gave to the

Jews of Prague a standard with the *Mogen David*, which is in existence to-day. The Jewish organizations for the care of the sick and wounded have this sign instead of the Red Cross, as have also the field rabbis.—*Das Prophetische Wort*.

OBITUARY NOTES

John W. Davis of China

JOHN W. DAVIS, D.D., who died in Suchau, China, last February, was the oldest missionary in service and the second in age in the Southern Presbyterian Church. He came to Suchau in 1873, and most of his missionary life was spent in that city. He had at the time of his death been in China fifteen years without a furlough. Dr. Davis was a strong preacher, a lucid teacher, an able expounder of the Word of God, and a wise executive, careful in every detail. The impress that he made by his teaching and preaching, and the memory of his well-rounded character, are the abiding monuments of one of the strongest men that the Southern Presbyterian Church ever sent to the mission field.

Archdeacon Elliott of China

DR. ELLIOTT HEBER THOMSON, Archdeacon of Shanghai, China, died in that city on April 23, in his eighty-fourth year. Archdeacon Thomson was the oldest member of the Protestant Episcopal mission staff, both in age and in point of service, either at home or overseas. He went to China in 1859, and for more than fifty-seven years devoted himself with characteristic modesty and fidelity to making the Christian revelation known to the Chinese people.

H. B. Frissell of Hampton

DR. HOLLIS BURKE FRISSELL, for many years Principal of the Hampton Normal and Agricultural Institute at Hampton, Va., died suddenly on August 5th, at his summer home at Whitfield, N. H. Dr. Frissell was a noted educator. He was ordained in the Presbyterian ministry in 1880.

THE MISSIONARY LIBRARY



Religion in Europe and the World Crisis.
By Charles E. Osborne. \$2.50 net.
Dodd, Mead & Co., New York, 1916.

THE rector of Wallsend, England, has ambitiously attempted to describe religion in Europe at the present time. In many respects the writer has succeeded in his venturesome task, and yet there is a mixture of satisfaction and disappointment in reading the book. Mr. Osborne is very fond of interjecting the parentheses, and has made very frequent use of German and Latin expressions which prevent his sentences from conveying what might have been more clearly stated in English.

Peculiarly strong, however are the chapters on "The Will to Power," "Religion in Germany," and "The Russian Spirit." In spite of his naturally strong English bias, the writer has attempted to be fair. He does not spare the Church of England or the need for readjustment in the religion of Great Britain.

The chapter on religion in Germany is, perhaps, the strongest in the book, when read in the light of the problems which are now facing all continental nations. If history is the gradual unfolding of the will of God, present-day events in Germany can only be interpreted as a desperate warning to the nations of the world. Any conception which permits those who call themselves Christians to excuse cruelty and barbaric conduct, on the ground that the end justifies the means, is nothing more or less than a return to the Dark Ages. Mr. Osborne rightly says: "The teaching of Christ was to Nietzsche but an opium drug robbing mankind of valor, of the heroic virtues, of the tonic strength of life." In this he unveils to the world the fundamental error that has plunged the nations into a carnival of bloodshed. The inability to recognize that the secret of power is love and that physical force without righteousness is futile, constitutes Germany's sharpest

intellectual and spiritual indictment. The fact that Nietzsche died insane is significant in forming an estimate of his theories.

The last chapters of Mr. Osborne's book which discuss the rechristianizing of the Church are perhaps an over-severe indictment of organized Christianity. They are, nevertheless, wholesome and stimulating, and Christian leaders may well read them with painstaking care.

Famous Reformers of the Reformed and Presbyterian Churches. By Rev. James I. Good, D.D. 16mo, 160 pp. 50 cents, cloth; 35 cents, paper. Home and Foreign Mission Boards of the Reformed Church in the U. S., 1916.

The four hundredth anniversary of the Reformation under Martin Luther is an appropriate time for the study of Famous Reformers and the truths for which they stood. Dr. James I. Good has helpfully sketched for us the leading spirits of the Reformation: Luther, Zwingli, Calvin, Beza, Knox, and others. The little volume is designed for a mission study text-book, and therefore emphasizes the missionary ideals and spirit of the reformers. Every Protestant Christian should be familiar with these men and with the main points in the history that has given us modern Evangelical Christianity.

Missionary Milestones. By Margaret Seebach, 12mo. 57 cents (cloth). 35 cents (paper). Council of Women for Home Missions, 600 Lexington Avenue, New York.

The Reformation was a home missionary movement. The evangel spread through Europe, from lip to lip, by letters and by the printed page. It is fitting, therefore, that the Home Mission Study course for the coming year should deal with the Reformation. Miss Seebach gives in her text-book some pen pictures of the Old World reformers and the progress of reformed Christianity in America. They are graphic sketches of old friends and new. It is

a most timely study in view of Germany's position in the world war and the need for looking again to foundations.

Bearers of the Torch. By Katherine R. Crowell. Paper, 29 cents; cloth, 40 cents. Council of Women for Home Missions, New York, 1917.

This junior text-book on the Reformation and Home Missions takes up a little difficult subject for young people, but it is a readable story of those exciting days four hundred years ago. It can be made a fascinating study, as any one can testify who has read "The Schonburg Cotta Family" or "The Lily of France." The study book carries on the story to America, Mexico and other lands where the light has gone.

From Romance to Reality: The Merging of a Life in a World Movement. An Autobiography. Henry Clay Mabie, D.D., LL.D., Boston. Illustrated. 8vo, 396 pp. Printed for the Author. \$2.00. 1917.

The author was for some years Home Department Secretary of the American Baptist Missionary Union and a well-known figure at interdenominational missionary gatherings and at Northfield conferences. Since his official connections are lessened, he has turned aside to give his friends and the denomination to which he belongs the story of his useful career.

The volume is not primarily addressed to the Christian world, for the frequent mention of individuals who were his hosts and of Baptists the world over clearly mark it as largely a denominational and personal record. Yet the world does have here a real contribution to a great history in which Dr. Mabie was an important factor. The evolution of this agent was an interesting process. While he was born to his calling, the circumstances which surrounded his childhood and early ministry all contributed to develop an evangelist and theological writer and missionary administrator. From being black-marked by the lightning that killed his sister by his side at four years of age, he learned to recognize God's providence and His close relation to human experience. A

good education, helpful home life, a wonderful mother, and an inspiring English pastor (who later was his father-in-law) were the influences which made the boy into a useful Christian man. His future began to take definite shape in college and at a Baptist convention whose grip he never ceased to feel. Evangelists like Moody and Major Whittle placed their impress upon him, and passed on their influence through him to his churches in East and West.

Dr. Mabie was a delegate to the "first Ecumenical Conference," held at London in 1888. Then he may be said to have entered upon the public platform of the Missionary Cause. Two years later he was chosen Home Secretary of the American Baptist Missionary Union, and shortly thereafter he followed the sun around the world in a tour of mission stations. His missionary journey made his addresses and writings vivid with concrete illustrations of what the Gospel is doing in non-Christian lands and his Board received an added increment in effectiveness through his field observations and studies into methods of work.

As a writer he is loyal to the conservative theology and criticism. Central in his views of truth is the Atonement, around which four of his published works circle. His personal confession of faith in Appendix C contains his theology and his rule of life. While his writings are somewhat diffuse as orthodox statements of belief, they have force and logical acuteness.

The Christian Church, and especially the Baptists of America and Europe, owe Dr. Mabie a great debt. Few men have been so variantly useful, and this autobiography is concrete enough to help those who are looking for example as well as precept. One of his lesser books, "Methods in Soul-Winning," hints at his habits of trying always to secure definite commitment to God. In his several parishes and services in various cities we find proofs that his "Methods in Soul-Winning" could be transmuted into actual winning of multitudes for Christ.

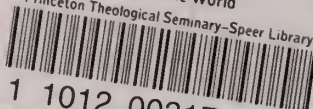
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